

THE MESSENGER.

"AS THE TRUTH IS IN JESUS."

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Poetry.

The Hour of Comfort.

Sometimes there comes within the life,
This checkered life of ours,
So much of loss and pain and strife
That our sad eyes, with tear-drops rife,
Look up and see no flowers.

A sudden sorrow clouds the day,
And the tired heart grows faint,
For strength and courage die away,
And lips that have been firm to pray
Can only make complaint.

And life becomes at such a time
An unattractive thing;
There is no sound of cheery chime,
The days move on in dreary rhyme
And bring no heart to sing.

If such a time should come to thee—
And somewhere in the years
For every one its pain will be—
Do not despair, but try and see
Some sunshine through the tears,

And know that he whom sorrows teach
Receives a gift from Heaven;
His tenderness some hearts may reach
To whom the glad in vain might preach,
And joy through Him is given.

O, then, be thou a comforter
To some more sad than thee;
And while thou thus dost minister,
Strange bliss in thine own heart shall stir
And grief forgotten be.

—Illustrated Christian Weekly.

Notes.

To the receptive soul the river of life
pauseth not, nor is diminished.—*George Eliot.*

A NEEDLE'S eye is wide enough for two
friends; the whole world is too narrow for
two foes.

WHAT a stupendous thing is this hu-
man life which we live in many cases as
if it were of no consequence!—*Carlyle.*

IF, instead of a gem or even a flower,
we could cast the gift of a lovely thought
into the heart of a friend, that would be
giving as the angels give.—*Macdonald.*

I HAVE often wondered how it is that every
man loves himself more than all the rest
of men, and yet sets less value on his own
opinion of himself than on the opinion of
others.—*Marcus Aurelius.*

THE tendency towards union that, in
certain ways, is showing itself in so many
directions should not be met with opposi-
tion; on the other hand, it should be fos-
tered and encouraged. But it needs care-
ful watching and wise guidance so that it
shall be prevented from running off
into sentiment and enthusiasm.—*United
Presbyterian.*

MANY of the most signal failures of our
pastors are the fruit of the neglect of the
church members. They fail to attend the
meetings of their church, never have a
kind and sympathetic word for their pas-
tor, and they manage to avoid all church
work. And they seem to wonder that the
church does not prosper, and set to abus-
ing and criticising their discouraged pas-
tor, and they lay all the blame on him! Really, they have acted unworthily and
unchristianly, and they have been cruel to
their pastor. It is not surprising that he
desires another field, and is tired of such
"brethren."—*Christian Index.*

VERY poor philosophy is it to take suc-
cess in work, religious or secular, as a
proof that a man is faithful to principle.
A false teacher may not only deceive many
others, but even himself. The blind may
lead the blind and both fall into the ditch.
A teacher may have just enough good in
him to make him a dangerous man. When
Satan wants to use a man he often takes
one who is just good enough to be very
bad. A man does not wash away all the
molasses when he wants to catch flies.
Mahomet had hundreds of followers, and
possibly did some good, but the evil he did
lives after him. There are certain breth-
ren in these days whose false and unscrip-
tural teaching will outlive the good they
do.—*Southern Churchman.*

Communications.

For the Messenger.

Foreign Missions.

SENDAI, Japan, July 1, 1887.

Dear Reformed Friends:—Yesterday
Rev. Oshikawa, Bro. J. P. Moore and I
went out to our little training-school for
evangelists, and made some farewell re-
marks to our several students. The young
men are going out during the summer
months, from place to place, to preach
the plain and saving truths of the Gospel
of Christ. They studied well during the
past year, made fair progress, and are now
delighted with the thought of telling to
others what they have learned of Jesus;
for in all my instructions I have prayer-
fully kept before their minds the personal
Jesus.

This work grew up simply from a seed
of faith dropped one year ago into my
mind and heart during a conversation
with Bro. Oshikawa. The one year's
growth has put forth more than buds.
There has been fruit—good, ripe, substan-
tial fruitage of immortal souls; for these
seven young men, in addition to their
studies and recitations, have led some
twenty souls to Jesus. Do American stu-
dents likewise.

These young men are earnest: and two
of them are deeply spiritual. It does one
good to know and teach them all. They
are not perfect. You and I are not with-
out spot. In a poor old hut we met to-
gether for our daily work. During the
winter months the winds whistled through
the dilapidated structure, and seemed to
play lightly with the words that cost many
an hour of prayer and serious meditation.

We had no stove. One small fire box,
or hibachi, with a few glowing coals of
charcoal was the only source of heat; but
we made the best of it, and cheerfully said
to one another that our work must keep
us warm. And here we are, exceedingly
delighted with what the year has given us.

The names and ages of these seven young
men are as follows: Matsuta, 23; Haya-
saka, 24; Nishihara, 32; Hashimoto, 23;
Abe, 20; Tamura, 19; Shimaunuki, 20.

M. Hayasaka has a wife and two chil-
dren. The others are unmarried. The
Lord has blessed this little school; and I
have faith that He will continue to be gra-
cious unto it. It sprang up in His name.
May it not grow on? Do you want it
continued? Arrangements have been made
by our Board to continue it. Will you
assist?

Yesterday morning I also attended the
closing exercises of the Girls' school. No
doubt Miss Poorbaugh and Miss Ault will
write you all about these matters; but I
want to add that when I saw the small
room into which teachers, pupils and vis-
itors crowded, I grew honestly indignant
at the thought that perhaps the ladies will
have to teach another year in buildings of
this kind. Let it not be so.

Miss Poorbaugh and Miss Ault have
done a work of which you all can speak
praises. Send your best praises in gold to
Hon. R. F. Kelker, treasurer, Harrisburg,
Pa. Golden words of commendation will
please and encourage the ladies more than
any others, and will contain more of the
Gospel, too. I know you are interest-
ed in the noble work of these two young
women for woman. Give them all the
possible opportunities for usefulness among

the girls of this part of Japan. Give them
buildings, give them school apparatus, give
them all they need. It pays. This work
for woman pays. The angels in heaven
rejoice over the souls born from on high
and sing praises in which I hear that this
work pays. Jesus, whom you love and
whom you serve, for service is love, said
long, long ago, that it pays. Do you
think it pays? Will you pay into the
treasury of the Lord? Will you?

Every day one sees, and sees with pain,
new channels of usefulness opening. There
are not enough of us to enter. When
will there be more? There are more Re-
formed brethren willing to come to Japan.
I have received letters to that effect. Shall
they have the privilege of coming? Will
you send them? Who will refuse to hear
the voice of God and the pleadings of
souls? Who?

Would that my pen might reach your
hearts. There is a glowing fire there,
I know. If I could only dip my pen into
that same holy fire of divine love, I might
write burning words in behalf of the many
souls round us here. The best to be
done now is to pray, and to believe, and to
act.

You have Bro. Gring with you now.
He can tell you more, and will, than I can.
Face to face, speak with the brother who
eight years ago left home for Japan in liv-
ing faith. Face to face, hear our cause
pleaded. Face to face, receive a new un-
derstanding of things as they are in our
work. Face to face, lift your hearts
together to the Father above. Face to
face, he has a reward of joy for his labors;
you, as a source of new life, receive the
missionary benediction from the Lord,
Himself the first missionary.

Yours, with hope,
WILLIAM E. HOY.

For the Messenger.

Dr. McGlynn and His Cause.

The case of Dr. McGlynn has not yet
received the serious attention from the
general public which we think it deserves.
Judging from the representations which
the newspapers have given of him and of
his doctrines, one would suppose him to
be a sort of amiable but erratic idiot, who
is unworthy of any serious consideration or
respect. He has been ridiculed as a kind
of visionary fool, whose themes are evi-
dently absurd, who desires no patient
hearing, and who in fact is fit only for a
lunatic asylum. Then again it has been
said that he has broken his ordination
vows, that he is contumacious and rebelli-
ous toward the authorities to which he had
vowed eternal and unquestioning obedi-
ence. As a loyal son of the Church, it is
said he should have gone to Rome when
he was summoned by the voice of the
Pope, and recanted his political heresies,
and thus set the American people an ex-
ample of respect for the powers that be.

With such representations and with such
advice the newspapers have been teeming
ever since the beginning of Dr. McGlynn's
trouble with his superiors. All this seems
strange in a land where it has been cus-
tomary heretofore to honor Luther, and
certain other celebrated men of the past,
for not going to Rome, and for not getting
themselves burned as heretics in proof
of their willingness to obey authority, and
where it might have been supposed that
there still existed some sympathy for the
cause of personal liberty, especially in
matters of politics. It is essentially a
question of politics that has given rise to
all this trouble; and in political affairs
the American people have heretofore been
rather jealous of their independence.

As far as the political press is concern-
ed the policy of belittling and ridiculing
Father McGlynn can easily be explained.
He is understood to have a quarrel with
the Catholic Church, or at least with its
authorities, who are supposed to control
the votes of the great mass of its member-
ship. And, therefore, to show any sym-
pathy with the persecuted and excommu-
nicated priest might be a matter of politi-
cal imprudence. It might be construed
into hostility to the Church, and might
cause the loss of some votes. Perhaps the
same consideration may weigh at least to

some extent, also with the religious press.
But there is another consideration which
doubtless has more influence here. Father
McGlynn has espoused the cause of the
poor in their struggle with capital and
monopoly. That is an unpopular cause,
which even the religious press in many
quarters has not virtue and courage enough
openly and plainly to endorse.

But it will be said, of course, that Dr.
McGlynn's political views are clearly
wrong, and that his theories of the tenure of
land and of taxation are manifestly absurd.
Well, if they are absurd, then they may be
supposed to be harmless; for it is not
likely that theories which are evidently
absurd will be accepted to any large ex-
tent by the intelligent people of this coun-
try. If Dr. McGlynn is merely a political
lunatic then it is hard to see what justifi-
cation there is for persecuting him. He
is acknowledged to be an excellent man, in
whose Christian character and teachings
there is no flaw even according to Catholic
standards; and if his political theories are
so utterly crazy as some pretend, it would
seem that there was no occasion to make
all this ado about them.

But Dr. McGlynn, whatever else may be
said of him, has at least the merit of rec-
ognizing the existence at the present time
of a great social problem. Whether right
or wrong as to the remedies which he sug-
gests, he is right at least in perceiving
that there is something wrong in the pre-
sent social condition of the world. The
rich are daily growing richer, and the
poor poorer. Boundless wealth and ab-
ject poverty exist side by side. The poor
are starved for the benefit of the rich. The
laborer in the workshop and factory, in
the field and the mine, is compelled to
work for the lowest possible wages on
which he can subsist and keep soul and
body together, in order that the rich man-
ufacturer, the railroad king and the mer-
chant prince may be able to clear a profit
of twenty or thirty per cent. on their cap-
ital. The ordinary political economist has
an idea that this state, even if it is not
exactly as it should be, is nevertheless un-
avoidable and will always exist. Father
McGlynn sees this state of things and has
the courage to say that it is wrong and
ought to be abolished. God has not
made the great mass of men and women in
the world merely to be slaves ministering
to the luxury of a few hundred million-
aires who have succeeded in grasping the
great bulk of this world's goods.

Dr. McGlynn, Henry George and others
propose to remedy this wrong by increas-
ing the tax on land if need be to its full
rental value, and spending the revenue
thus secured in education and public en-
terprise, and generally promoting the
welfare of all classes of the community.
They seem to reason that values created by
the community should of right belong to
the community and not to the individual.
Now if a man buys a town lot for five
hundred dollars, and holds it until, in
consequence of the growth of the town,
it has become worth one hundred thous-
and dollars, it is not the owner of the lot,
but the community that creates the in-
creased value, and Dr. McGlynn would
say that the community and not the
individual owner ought to have the bene-
fit of it.

Now this, though it seems plausible,
may all be wrong as an economic theory.
If reduced to practice, it might not an-
swer the purpose at all. It might not
prove to be the universal remedy for the
ills of society, which Father McGlynn
and others suppose it to be.

But what the American people are in-
terested in is not so much the substance
of Father McGlynn's political or econ-
omic theories, as the matter of his politi-
cal liberty. If this quarrel were one con-
cerning faith or doctrine, it would inter-
est only the Catholic Church; or, at most,
only the religious and theological public;
but as it is a political quarrel that affects
the rights of a large number of American
citizens, and their relations to a foreign
authority, it interests the whole people.
The question, so far as the public has any-
thing to do with it, is really whether an
American citizen shall have his political
creed dictated to him by a foreigner, and

be called to account and deprived of his
liberty for refusing to accept it. And that
is a question that ought to interest every
American citizen; and in view of the
grave consequences involved in it, one
cannot help being surprised at the levity
with which the whole subject has been
treated by the newspaper press.

The real question is whether seven mil-
lions of American citizens shall have their
political creed imposed upon them by an
Italian priest, who has no sympathy with
American institutions, whose predecessor
has condemned modern freedom and civil-
ization, and to whom the whole notion of
free government is an abomination. If
Father McGlynn may be called to Rome
to answer for his political views, then any
other priest may; and then the whole
American priesthood, and along with them
the mass of Catholic people, will receive
their political inspiration from the pope.
In that case the Roman Catholic Church
would unquestionably become a menace to
American institutions. And that is a sub-
ject in which all American citizens are in-
terested. In view of the immense power
of the Roman Catholic Church in this
country our safety demands that there
shall be many priests who, like Dr. Mc-
Glynn, shall have the courage to resist the
dictates of the Roman Propaganda.

The question is not, let it be remem-
bered, whether priests shall meddle with
politics or not. If the archbishop had
said to Father McGlynn, "You must not
attend any political meetings, and must
make no political speeches," that would
have been something else, and something
for which a great many people in this
country, who do not believe in mixing
politics and religion, would have given
him credit. But that is not the point.
The offence has not been that Father
McGlynn mixed in politics at all, but that
he has not been on the right side in poli-
tics. The fact is, that Father McGlynn
has no objection to priests participating in
politics; on the contrary, he himself, when
bishop in New Jersey, commanded the
faithful to vote a certain way at a certain
election. What he objects to is that
priests should have any opinion of their
own, and should refuse to vote as they
are commanded. It is on that account
that Father McGlynn has gotten into all
this trouble.

And that is something, we say again,
that the American people, without denom-
inational distinction, are interested in.
Protestants are interested that seven mil-
lions or more of their fellow citizens shall
not owe political fealty to a foreign priest,
who hates their institutions, who would
destroy their public schools, and despoil
them of their religious and civil liberty;
and who would, if he could, turn back
the dial-plate of history eight centuries,
and reduce the world to the condition in
which it was during the Middle Ages, when
popes ruled kings, and were the
lords of the earth. The proposition to
make the pope of Rome judge of the po-
litical opinions of any American citizen,
whether priest or peasant, is one which
should fill every American man or woman
with indignation. Father McGlynn stands
for the political independence of the
Church of Rome in the United States,
and for the predominance of American in-
stead of Italian ideas in that Church; and
in that view he deserves not the contempt,
but the sympathy and regard of every true
American.

W. R.

For The Messenger.

Missionary Notes.

By Rev. A. C. Whitmer, Superintendent of
Missions.

Virginia Classis Church Building Fund.

In a late MESSENGER I reported the first
special Church-building Fund, and now
report another in the treasury. Its history
is as follows:—

From 1880 to 1885 various charges in
Virginia Classis paid into the Classical
treasury small amounts toward new mis-
sionary work within the bounds of the Class-
is; but in May 1886 the treasurer was in-
structed to pay this money now amounting
to \$403.87, into the treasury of the Tri-

Synodic Board of Missions for church-building on the loan plan.

The Missionary Society at Martinsburg, W. Va., at its anniversary in February, resolved to complete this fund. Accordingly \$80.13 from its treasury and \$16.00 from the Sunday-school made up the \$500; and now this is to be known as the Virginia Classis Church-building Fund.

What other Classis will now raise \$500 to be called by its name? What congregation will do itself the honor?

Indian Creek and Tohickon.

It was very pleasant to spend two days in the charge of Rev. Jacob Kehm, a college class-mate. It seems but a little while since we sat together in the recitation rooms and chapel service at Lancaster, but the years are really many. Living at Sellersville, Pa., he has served his present charge over sixteen years.

Tohickon and Indian Creek are his two congregations, about equally distant from his home. Very old they are and strong in membership. Many of their grave-stones date back a hundred years. Schlatter preached in both a hundred and forty years ago. The first regular pastor of the Tohickon church was Rev. Jacob Ries, who was born April 10th, 1706, and who died December 23d, 1774. These facts were not known when Dr. Harbaugh wrote his *Lives of the Fathers*. The grave was discovered only a few years ago. Out of this congregation came Rev. J. S. Stahr, Ph.D., and Rev. James Lewis. It surely has come short in giving sons to the ministry.

At Indian Creek church lie Rev. Michael Kern, Rev. Jacob Senn and Rev. J. A. Strasberger, former pastors. Out of this congregation came Rev. Isaac Gerhart, Rev. Henry Gerhart, Rev. George Leidy and Rev. N. S. Strasberger. Here, too, they have not done themselves justice in giving sons to the ministry.

Some of the pastors who came from Europe were very scholarly. The records kept by Rev. Michael Kern were largely in Latin.

In these two congregations harvest thanksgiving services were held, August 3d and 4th. These people always have these services on week days and with full churches. Indeed the service is more impressive then because truly a special service. At Tohickon, Rev. S. K. Gross and at Indian Creek Rev. F. J. Mohr preached in German, followed by a talk on Missions by the Superintendent with the usual thank offerings.

What a power these large congregations of four hundred members each would be, under any systematic plan for gathering benevolent finances!

Both the German sermons were on Luke 12: 15-21, and very good. Many forget the giver in the gift. Many would not need larger barns if they would put their abundance into the Lord's work and make the hearts and homes of God's poor their barns. God calls that man a fool who makes such an unwise, because selfish, disposal of his superabundance. God has given us so much more than we need for ourselves in order that we may use it in His name for the good of His poor. Shrouds have no pockets. These are some of the many good thoughts given by the brethren in German.

Kansas is 400 miles long by 210 wide, giving an area of 84,000 square miles. On this you can lay Pennsylvania and have almost enough room left for another Pennsylvania. Twenty-five years ago the population was little more than 100,000. Now it is fifteen times that number.

Did you laugh at what the printer in a late MESSENGER so innocently made me say about our Reformed Marthas busy with much "sewing?" Serving is much more than sewing.

For The Messenger.

The Jesuits and the Massacre of Thorn.

BY J. H.

As is well known, the Pope not long since solemnly rescinded the interdictions upon the privileges, immunities, etc., of the Order of Jesuits. The Popish brief to the Jesuit General in reference to the matter, presents a detailed communication, and is intended as a proof of loving confidence. One unconsciously asks what is the Pope after now? Is it only intended as an expression of good will? we ask. Have they stood in need of that? Has their position or influence been especially threatened in any quarter, or has "some wolf threatened to disturb the quarters of the lamb?" or is it not rather a campaign planned on a grand scale?

The Papal chair has surely for some time had every reason to be content with its achievements. The Cultus-strife was silent; it was laid aside and surely not to the enhanced reputation of the "Iron counselor." Already the peans of victory that have been raised in the Roman camp must have taught us that he has suffered a rebuff. One felt checkmated, out of humor. Yet, to fill the measures of the humiliation and to clinch the "march to Canossa," Bismarck goes still farther. He calls the Pope to be arbitrator in the well known trouble with Spain concerning the Caroline Islands. Hereupon arose a tremendous jubilation among the Romanists. Even the infallible himself crows over the distinguished honor, and does

not conceal his gratification at the marked recognition he had received. He overwhelms the amused counsellor with the most flattering expressions, and calls him affectionately the "great man." Yes, he lays aside for once his infallibility and clasp to the breast the heretic Bismarck, who he was wont, heretofore, each year, with all other Protestants, to anathematize with solemn maledictions in his Cathedral, the very greatest pontifical order, an order that is only intended for believing Roman Catholics. In this extravagant childish joy, this servant of the servants of God, again errs nicely in his detestable thirst for honor and distinction. But this joy is not to last long. In the midst of the papistical rejoicing, Bismarck fired like a bomb the declaration in the German Reichstag, that the Polish provinces of Prussia must be Germanized. But these provinces are Catholic, and their Germanization means danger to the Roman hierarchy. What a storm of wrath would not the ultramontanes have raised under the circumstances at the announcement under the favorite sarcasm, "The Religion is in danger," the central party would have arisen like one man, and the little Windthorst would have mounted the nearest settle and cried out as loudly as possible against this blow, this persecution, this overpowering the Romish church. But they remembered fortunately for themselves that it was just these Polish Catholics in Posen and West Prussia, who under the quarrelsome arch-bishop Ledochowski (who is now in Rome) agitated the flame that resulted in a renewal of the Cultus-strife, and consequently also the expulsion of the Jesuits.

But Bismarck was again wide awake. His pretended going to "Canossa" proved to be only a voluntary political chess-move. The whole Carolina affair, together with the call for the Pope's intervention, was nothing but to close the mouth of the Holy Father. The "coup" succeeded perfectly. The law was established, and with German perseverance carried out. The slight opposition a mere "tempest in a teapot" soon beat a shamefaced retreat. The infallible could hardly drop his role with a turning of a hand. The infallible was check-mated.

Such a thing Rome cannot endure. Something must be done to wipe out the injury, and to restore the fading nimbus of the center party, and give it new life, and prestige, and to this end, to provide a new object of contest. But Rome is never embarrassed for wants or requests. According to the proverb, "Of wants never filled, of wants never satisfied, wants he ever the most who already the most possesseth." Rome's requests come without ceasing. Has she the finger in, she wants the whole hand. Of the May Laws there is scarcely anything left that could annoy Rome any more. But the Jesuits! the dear pious Jesuits! By the law June 19th (published July 10) 1875, they were by universal demand expelled from the Empire. This law is to-day yet in full force. Here then is the point at which to direct the lever, and now the proper time, to raise every difficulty and throw every obstacle in the way of the Government in these Polish sections of the country, and to rescue anything that may yet be saved. Preparatory to this, however, it is necessary for the Pope himself to recognize and strengthen most emphatically in all its rights and privileges the Order of the Jesuits. All else the center party at Berlin will undertake. It will in all probability argue thus:—"The Romish Church is a Church acknowledged by the State. An integral part of that Church and her hierarchy, and one that is indissolubly identified with her institutions and her orders, hence also the Order of the Jesuits. This the Apostolic chair has proven, inasmuch as it has newly re-established this order in all its instrumentalities. But the Pope neither will or can sanction or establish anything that is not necessary for the well-being of the Church! The Order of the Jesuits is therefore necessary, and belongs to all of the Church. But the Order of the Jesuits has been banished from Germany, therefore must they be again restored to Germany. It is no wonder then that Windthorst is swimming in his native element, and the Romish militia, headed by the General of the Jesuits, are charging all along the line of conflict. In what manner the Jesuits have served the cause of religion and science, and also how much they have contributed toward the salvation of souls, as is claimed by the Pope, shall be illustrated by example, that shall be related. We draw out of the fullness, inasmuch as we can pay a visit to that section, when under Polish rule, and completely under Jesuitical influences. It is the Roman Catholic section at the Weichsel that is to be Germanized, and where the Jesuits would so gladly freshen up their old nest.

Among the towns that again fell to Prussia was also Thorn, an old Hansastadt. A town with German rights and German citizenship, that almost entirely professed the Lutheran faith, for here the Reformation had also gotten an early foothold. Within the walls of the town there occurred in the year 1724, one of the most atrocious tragedies, that is known as the "Massacre of Thorn," and also belongs to the Jesuits as a memento. The history of the massacre we will transmit in the next number.—Translated from the *Lutherische Kirchenblatte* by L. M. U.

(To be continued.)

Copy no man as a whole. The best of men have some bad traits of character, while something of good may be found in all men.

Family Reading.

Midsummer Eve.

Like lakes of gold, among the dark green,
The gleaming wheat-fields lay;
And silver waves of wind-swept oats between
Cast up a brighter spray.

Across the level meadows, reaped and bare,
The pink-flushed sorrel grew;
And from the fragrant clover-fields the air
Blew warm, and moist with dew.

The stately elm against the sapphire-dome
Their graceful arches cast;
And flocks of fleet-winged swallows, flying
home,

Like silent shadows passed.

The fire-flies flickered in the waving wheat
Like tangled skeins of light;
And all the land lay hushed in silence sweet,
Soothed by the summer night.

The pale young moon adown the rosy west
Her slender crescent swung;
In the dark wood, a bird, beside its nest,
Like Love imprisoned sung.

Then all my heart, by silence hushed and bound,
Trembled in beauty's power,
And, touched to answering rapture by the sound,
Burst open, like a flower.

—Mrs. L. G. McVean, in *S. S. Times*.

For the Messenger.

Two Callings.

A happy crowd filed into the railway car on the morning after the closing exercises at M. College. The faces of the younger boys spoke of relief from study and the jolly time vacation would bring; but among the seniors and recent graduates were some whose manner was indicative of purpose and determination.

This was particularly noticeable in two young men, who on the previous day had received honorable mention from the college platform. They were together in the car, and were evidently discussing the outlook for the future. They spoke of letters each had received which would enter largely into their decisions. A Mission Board was interested in Fred Gray, and proposed that he enter a Theological Seminary to prepare for foreign mission work. Harry Sands, his companion, had heard from Senator L., who said in the near future there would be a government position at his disposal, and offered it to the young man, if in the meantime he would devote himself to the study of law. These letters were of vital interest to the young men, and they were anxiously awaiting the verdict of the home circle.

At R— they left the car and hurried to their homes on the outskirts of the town. Meeting a few days later Fred inquired of Harry what his parents had said concerning Senator L.—'s offer. "They were highly pleased," returned Harry, "and Father said I should have all the help I need in my preparation. How was your proposal received, Fred?" "My parents say they cannot consent to my going so far away from home, and Father does not see the use in spending so much time and money, only to fit myself for a foreign missionary. I am sorry to oppose them, but my duty is clear, and in some way I will get the needed preparation for the work."

It is three years since Fred Gray and Harry Sands left college; they have been years of faithful preparation for a future life work. Harry's path has been brightened by the sympathy and appreciation of the home friends; but Fred's chief comfort lay in the knowledge of duty closely followed. Both are now ready to take up the work proposed to them three years ago.

At Harry's home the good-byes are given, and the parents' hearts follow their boy with proud satisfaction. Why should they not take pride in such a son? Was he not about taking up a work which would bring wealth and fame? True, he was going far away, but in these days of steamships and cablegrams it was not so far after all, and one could afford to make sacrifices in view of such a promising future. So argued these happy parents, and found compensation enough to be glad even in the parting.

Not so at Fred's home. Parents and friends are sadly bidding him good bye. While he is sorry to leave them, he is more pained because of their lack of appreciation of his calling. They look upon it as a great waste of money and talent; believing their son to be as able a man as Harry Sands they wonder why he has chosen so differently. So these parents ponder, and find no comfort in knowing that Fred is in the service of a Master infinitely greater than all earthly rulers, even the King of Kings.

Fred Gray and Harry Sands are in a foreign land. Harry is there as a representative of the government; Fred as an ambassador for Christ. The former went cheered by the congratulations and sympathy of friends; the other went even though they were withheld. Both young men have entered spheres of work worthy their best effort, yet of one it is said, "What an opportunity for a young man!" of the other, "what a great sacrifice!" Is it not strange that he who goes abroad

bearing the commission of an earthly sovereign has so much higher a place in the estimation of many of us, than he who goes commissioned by the Lord of Hosts? Even parents who gladly give their sons to their country's service in the face of inevitable sacrifice and deprivation, will think it a cross too heavy to be borne when the Master calls for sacrifices no greater, and deprivations no more severe.

A recent writer says: "I am ashamed that any Christian should ever put on a long face and shed tears over doing anything for Christ that a worldly man would only be too glad to do for money."

While not underrating any honorable calling, let us not hesitate to put the true value upon the life and service of a consecrated missionary of the cross.

M. S.

The Object of Living.

In the Grosvenor Gallery this year, there is a picture, by a young painter, which is full of suggestiveness. It is called "The Shadow of the Saint." After some glad and gorgeous revel, two young pagan girls are returning home. They are richly dressed, they are flushed with pleasure, the world is all before them; they are beautiful in the roses of their youth. Suddenly, on the moonlit wall, they are startled by catching sight of the shadow of the gaunt, weird figure of a man who is kneeling on the top of a pillar, with hands uplifted in an agony of supplication. It is the shadow of St. Simeon Stylite, or "the Pillar Saint," who, in accordance with the crude superstition of those days, lived for years on the narrow summit of a column, the sun smiting him by day and the moon by night. Into the hearts of these two young girls is suddenly flashed the terrific contrast between the saint's life and theirs. They are living exclusively for things seen and temporal, for the "fashion of this world which passeth away," for a pleasureless pleasure which shall sicken sooner than the flowers around their hair; he, however, crudely, yet with the sincerity of an awful self sacrifice, is living for "the things not seen which are eternal." They are living for youth, which vanishes like the shadow of a bird's wing, for a life which is itself but as the track of a boat's keel in glassy waves, for a world which, with all the kingdoms of it and the glory of them, is but as a thin iridescent bubble which a touch destroys; he is living for God and for a life beyond life. They, living in pleasure, are dead while they live; he, dead to self, is living unto God. The form which his self-denial takes is corrupted by a thousand perversions of error and of ignorance, but ignorance and error are but as motes in the heavenly sunbeam of sincerity; and in a distracted and dissolving age the "Pillar Saint" was at least a witness to men and to women that they had such things as souls, "that a man's life consisteth not in the abundance of things which he possesseth," that "the life is more than meat and the body than raiment," that "he who findeth his life shall lose it and he who loses his life for Christ's sake and the Gospel's the same shall find it."—Churchman.

The Crown of an Ex-Empress.

The Imperial Crown, which may now be seen in a New York jeweller's window, cost the Empress Eugenie, it is said, a million francs, and contains no fewer than two thousand precious stones mounted on the fine gold of which it is composed. It was a private extravagance on the part of the Empress, who was not content with the assortment of crowns which were already at her disposal. She thought them all more or less old-fashioned and inappropriate, and according'y gave a well known Paris jeweller the order to make for her a really tasteful and striking Bonapartist diadem. Nor did the jeweller fail to carry out his commission, for the body of the crown he designed is made, as it were, of wreaths of violet leaves of beaten gold, with a bouquet of the Bonapartist flowers in the middle, the central violet having on it, by way of a dew drop, a brilliant of the first water weighing fifteen carats. None of the "silver queens" of the United States have so far been daring enough to buy the crown, though a new sensation will certainly be the reward of the American lady who has the courage to purchase this Imperial gew-gaw and wear it at church on Sunday.

Doing Good.

There is a certain wealthy lady in New York who is continually on the watch for opportunities to do good, and is never without pensioners on her bounty. Her deeds of charity are performed in such a way that they would not be likely to get into the newspapers, and many a poor, dependent creature has been raised out of the depths by her substantial and generous sympathy.

Recently her seamstress was taken so ill that she could not attend to her duties, and was obliged to remain in bed. Her place might easily have been supplied, but Maria had long been one of the household, and Mrs. R— had her interests at heart. Her active philanthropy expressed itself in this way: She had two coats put up on the fourth floor of her elegant mansion, and there the poor sick woman was installed, with Mrs. R—'s own physician in daily attendance.

Maria's rooms were closed, and her two

children occupied the cots at night; the boy who was learning a trade, going in and out to his daily task, and the girl remaining to watch and wait upon the mother.

No cares nor anxieties pressed upon the invalid for the period of four weeks, and Maria declared that never in all her life had she seemed so near heaven as she was during that length of time.

It was indeed a heavenly deed of charity, one on which angels must have looked down with approval; and when reference was made to it, Mrs. R— remarked: "Why, I couldn't have slept in my bed at night, if I had not provided for Maria's comfort, and looked after her during her illness."

This is simply an isolated instance, but hundreds of similar cases can be cited to disprove the theory that the rich are selfish and grasping, and inconsiderate of their poorer neighbors. Almost all have pensioners on their bounty, and are taxed in many ways that the world in which they move knows nothing of.

Blessed are they who realize their position as stewards, and who never fail to do good as they have opportunity.

"To pity distress is but human," says Horace Man; "to relieve it, is Godlike."—Josephine Pollard.

Salisbury Spire.

In my various excursions from Salisbury, I was followed everywhere by the all-pervading presence of the towering spire. Just what it was in that earlier visit, when my eyes were undimmed and my sensibilities un worn, just such I found it now. As one drives away from the town, the roofs of the houses drop out of the landscape, the lesser spires disappear one by one, until the great shaft is left standing alone—solitary as the broken statue of Ozymandias in the desert, as the mast of some mighty ship above the waves which have rolled over the foundering vessel. Most persons will, I think, own to a feeling of awe in looking up at it. Few can look down from a great height without creepings and crispations, if they do not get as far as vertigos and that aerial calcure which prompts them to jump from the pinnacle on which they are standing. It does not take much imagination to make one experience something of the same feeling in looking up at a very tall steeple or chimney. To one whose eyes are used to Park street and the old South steeples as standards of height, a spire which climbs four hundred feet toward the sky is a new sensation. Whether I am more "afraid of that which is high" than I was at my first visit, as I should be on the authority of Ecclesiastes, I cannot say, but it was quite enough for me to let my eyes climb the spire, and I had no desire whatever to stand upon that "bad eminence," as I am sure that I should have found it.

I soon noticed a slight deflection from the perpendicular at the upper part of the spire. This has long been observed. I could not say that I saw it quivering in the wind, as I felt that of Strasburg doing when I ascended it—swaying like a blade of grass when a breath of air passes over it. But it has been, for at least two hundred years, scarcely two feet out of the perpendicular. No increase in the deviation was found to exist when examined early in the present century. It is a wonder that this slight-looking structure can have survived the blasts and thunderbolts and earthquakes, and the weakening effects of time on its stones and timbers for five hundred years. Since the spire of Chichester Cathedral fell in 1861, sheathing itself in its tower like a sword dropping into its scabbard, one can hardly help looking with apprehension on all these towering fabrics. I have before referred to the fall of the spire of Tewkesbury Abbey Church, three centuries earlier. There has been a good deal of fear for the Salisbury spire, and great precautions have been taken to keep it firm, so that we may hope it will stand for another five hundred years. It ought to be a "joy forever," for it is a thing of beauty, if ever there were one.—*July Atlantic*.

Look Toward the Light.

A weary and discouraged woman after struggling all day with the contrary winds and tides came to her home, and flinging herself into a chair, said:

"Everything looks dark, dark."

"Why don't you turn your face to the light, auntie, dear?" said a little niece who was standing near.

The words were a message from on high, and the weary eyes were turned towards Him who is the light and life of men, and in whose light alone we see light.

"Turn your face to the light," O weary watcher; you have looked and longed and struggled in the darkness without avail; now turn your glance the other way; "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give unto us the light of the knowledge of the glory of God in the face of Jesus Christ;" and if we look towards the light, and walk in the light, we shall find blessing and peace all along our way, and even amid darkness and shadows shall rejoice in hope of the glory of God, the light of an unsetting day.—*The Christian*.

All affection proceeds from the supposition of possessing something better than the rest of the world. Nobody is vain of possessing two legs and two arms.—*Sidney Smith*.

Youth's Department.

Little Helpers.

BY GEORGE COOPER.

"I will be a little helper,"

Lips the brook.

On its silvery way it goes,
Never stopping for repose,
Till it turns some busy mill,
In some nook.

"I will be a little helper,"

Smiles the flower.

By the wayside in the field,
All its beauty is revealed
Unto sad and weary hearts,
Though skies lower.

"I will be a little helper,"

Sings the bird.

And it carols forth a song,
Though the cheerful day be long
Bringing to some helpless one
Some sweet word.

You can be a little helper,

Child so fair!

And your kindly deeds can make,
For the heavenly Father's sake,
Sunshine, love and happiness
Everywhere.

—S. S. Times.

The Dangerous Door.

"O! Cousin Will, do tell us a story, there's just time before the school bell rings; and Harry, Kate, Bob and little 'Peace' crowded about their older cousin until he declared himself ready to do anything they wished.

"Well, what shall it be, little Peace?" said he, taking the hand of his favorite, Lucy, who was always called "Peace" because of her gentle and loving ways.

"Something true this time," said Peace, "for I'm tired of fables."

"Very well," said Cousin Will, "I will tell you about some very dangerous doors I have seen."

"O, that's good!" exclaimed Bob. "Were they all iron and heavy bars, and if one passed in did they shut and keep him there forever?"

"No, the doors I mean are pink or scarlet, and when they open you can see a row of little servants standing all in white, and behind them is a little lady dressed in crimson."

"Why, that's splendid," cried Kate; "I should like to go in myself."

"Ah, it is what comes out of those doors that makes them so dangerous. They need a strong guard on each side or else there is great trouble."

"Why, what comes out?" said little Peace with wondering eyes.

"When the guards are away," said Cousin Will, "I have known some things to come out sharper than arrows, and they make terrible wounds. Quite lately I saw two pretty little doors and one opened and the little lady began to talk very fast, like this: 'What a stuck up thing Lucy Waters is, and did you see that horrid dress made out of her sister's old one?' 'O, yes,' said the other crimson lady, from the other door, 'and what a turn-up nose she has.' Then poor Lucy, who was just round the corner of the house ran home and cried all the evening."

"I know what you mean," cried Kate, coloring, "were you listening?"

"O, you mean our mouths are the doors," exclaimed Harry, "and the crimson lady is Miss Tongue, but who are the guards, and where do they come from?"

"You may ask the great King; this is what you must say: 'Set a watch, O Lord, upon my lips, keep the door of my mouth.' Then He will send Patience to stand on one side and Love on the other, and the unkind words won't dare to come out."

The children said the verse over, and promised to remember the guards all day. But it grew warm in school and it was hard to remember Patience and Love. Susy Waters tipped over one girl's ink stand and pinched little Peace as she passed her, until at last when school was over Kate forgot all about the doors, and ran up saying, "Susy, you are real mean to hurt one smaller than yourself."

Then Susy grew very angry, and a great many unkind words were spoken, until Peace whispered softly, "O, what would Cousin Will say?" Then Kate looked a little ashamed and ran off home.

That evening one of the girls called Kate into the garden and said, "John thinks Susy Waters is just as mean as can be, and he is going to pay her up by letting her canary bird she loves so much fly away, and the cat will be sure to get it,

Won't she be cross?" So the girls talked on without noticing Peace, who stood near. But she heard and resolved in her generous little heart that she would warn Susy. So she started, telling Bob she would be back before dark. The sunset—it grew quite dark and no little Peace came back. Bob told what she had gone to do, and servants were sent in every direction. All night long they searched for little Peace. She had not been at Susy's and could not be found. In the morning all the school-mates joined in the search. Susy Waters with a pale face said, "O, Kate, I shall never be happy! How cruel I was to your little sister! Can you forgive me?"

But Kate said, "I was just as bad: if I had been kind you would have been different."

"Here's part of her dress; she must have gone through the field," Bob cried out, just then.

Suddenly Farmer Waters cried, "there's an old well by the fence. Could the little girl have fallen in?" Cousin Will rushed on. Yes, the rotten boards over the top were broken. He shuddered and threw himself down to look over. Then came a glad cry. The well was filled up with rubbish. She had only fallen a little way, and had cried herself to sleep but was not hurt. Dear little Peace was lifted out among them. Then followed kisses and happy tears, and as the children knelt, hand in hand, the good old minister prayed that God would teach them that life and death were in the power of the tongue, and that He would always keep the doors of their mouths.

"O, Lord, open Thou my lips; and my mouth shall show forth Thy praise."—*Lutheran Standard.*

How the Town was Saved.

In the north of Holland, over an extent of three leagues, the country is not protected from the incursions of the sea by any natural barrier. Some two hundred years ago the Dutch undertook the gigantic task of erecting enormous dykes of granite block and clay to resist the force of their terrible invader. Behind this shelter numerous villages arose, which flourish to the present day. Alkmond in particular, which numbers 10,000 inhabitants, is built below the dyke, which is kept in constant repair by two hundred workmen, under the direction of an engineer.

One afternoon in November, about a century ago, a furious wind was blowing from the northwest, increasing every moment. The engineer in charge was a young man, engaged to be married, whose friends and family lived at Amsterdam. He was to go to Amsterdam that very evening to join in a great festival, long-looked forward to and eagerly desired. His preparations were all made and he was in high spirits, just ready to set out. Suddenly the sound of the rising wind struck upon his ear, and he remembered with a pang of anxiety that it was the time of the high tides. He thought of his dyke and all that depended on it. It would be a dreadful disappointment not to go. But the dyke! His friends would be all expecting him, watching for him. What would they think? But the dyke! There was a fierce conflict between inclination and duty.

It is six o'clock. The sea is rising. But at seven he must set out for Amsterdam. Shall he go? His heart says Yes; duty says No. Again he looks at the sea, watches the rising storm, and decides to remain at his post. He then turns to the dyke. It is a scene of the utmost confusion. His two hundred men are aghast, bewildered. The storm has become a hurricane. The supply of tow and mortar is exhausted. They are at their wits' end to know how to repair the breaches—how to defend the place against the terrible enemy that is every moment gaining upon them. But as the young engineer appears a joyous cry bursts from every breast. "Here now is the master! God be praised! Now all will be well."

The master places each workman at his post, and a desperate battle begins between man and the terrible ocean. About half-past eleven there is a cry from the center—

"Help! help!"

"What is the matter?"

"Four stones carried away at a blow!"

"Where is that?"

"Here to the left."

The master does not lose a moment. He fastens a rope round his body; four workmen do the same, and forty arms seize the ropes, while five brave fellows throw themselves into the waves to repair the damage. The mad waves struggle with

them, dash them about, blind them. No matter; they do their duty, and they are hauled on land again.

But the cry, "Help! help!" soon arises from all parts.

"Stones!" cries one.

"There are no more."

"Mortar!"

"There is no more."

"Take off your clothes!" cries the master, tearing off his own; "stop the holes with them!"

What will men not do for a noble leader in a great cause? Cheerfully, without a murmur, straining every nerve, the gallant two hundred toil on, half naked, exposed to all the fury of a November tempest.

It wants a quarter to midnight. A few inches more and the sea will have burst over the deck and spread furiously over the defenseless country. To-morrow there will not be a living soul in all these flourishing villages. The clothes are all used up, but the danger increases; the tide will rise till midnight.

"Now, my men," said the clear, thrilling voice of the master, "we can do nothing more. On your knees, all of you, and let us cry mightily to God for help." And there, in the midnight darkness, on the dyke, which shook and trembled beneath the fury of the tempest, the brave two hundred knelt, lifting their hands and their hearts to Him who can say to the winds and the waves: "Peace, be still." And as upon the sea of Galilee, so now He heard his children's cry, and delivered them in their distress.

Meanwhile the people of Alkmond ate and drank, sang and danced, little thinking that there were but a few inches of mason work between them and death! Thousands of lives had been saved because one man had done his duty.—*British Messenger.*

The Bee Sting a Useful Tool.

A new champion has arisen to defend the honey bee from the obloquy under which it has always rested. Mr. William F. Clarke, of Canada, claims to have discovered from repeated observations, that the most important functions of the bee's sting is not stinging. In a recent article he says: "My observations and reflections have convinced me that the most important office of the bee sting is that which is performed in doing the artistic cell work, capping the comb, and infusing the formic acid by means of which honey receives its keeping qualities. As I said at Detroit, the sting is really a skillfully contrived little trowel, with which the bee finishes off and caps the cells when they are filled with honey. This explains why honey extracted before it is capped over does not keep well. The formic acid has not been injected into it. This is done in the very act of putting the last touches on the cell work. As the little pliant trowel is worked to and fro with such dexterity, the darts, of which there are two, pierce the plastic cell surface and leave the nectar beneath its tiny drops of the fluid, which makes it keep well. This is the 'art preservative' of honey. A most wonderful provision of nature, truly! Herein we see that the sting and the poison bag, with which so many of us would like to dispense, are essential to the storage of our coveted product, and that without them the beautiful comb honey of commerce would be a thing unknown."

If these things are so, how mistaken those people are who suppose the bee is, like the Prince of Evil, always going about prowling in search of a victim. The fact is that the bee attends to its own business very diligently, and has no time to waste in unnecessary quarrels. A bee is like a farmer working with a fork in a hay field. He is fully occupied, and very busy. If molested or meddled with, he will be very apt to defend himself with the instrument he is working with. This is what the bee does; and man, by means of his knowledge of the nature and habits of this wondrous little insect, is enabled, in most cases, to ward off or evade attack.—*Scientific American.*

He Went Back.

He was a little fellow not over twelve year old, and he was sitting behind a box over at the Omaha depot the other morning softly crying and looking very dirty and forlorn.

"What's the matter?" we asked.

"Hain't nothin' the matter," he said defiantly, sitting straight up, hastily brushing away his tears and pushing back his jacket a little so as to display the handle of an old revolver in his pocket. Then he

looked across the river at the strange buildings, and lost his bravery, and buried his head again and sobbed through his tears.

"Oh, mister, I've been runnin' away an' I want 'o go home."

"What made you run away?"

"I thought it would be nice, but it hain't, no it hain't," and he rested his face in his hands and looked the picture of woe. "Dick Dagger had a heap o' fun, but I hain't had a bit."

"Who was Dick Dagger?"

"Didn't you ever hear o' him?" He was the boy scout of the Rockies, an' I wanted to be like him. There hain't Indians what'll hurt a feller round here, is there."

"No."

"I wouldn't shoot them if there was. Dick shot 'm but I don't want to. I want to get back home, but mebbe I never will again," and once more his tears flowed.

"Where did you live?"

"Oh, I lived down at Marion, in Illinois, and it just about killed me riding in that old freight-car, 'an I hurt my knee, an' I'm cold and hain't had no breakfast, nor supper, neither. I wish I'd never heard of Dick—I don't see how he got along so well—and if I ever get home again and see my—my—ma—" but the thought of his mother was too much for him.

"I don't want to hunt Indians or bears or nothin', nor rescue no maidens, an' I'm tired of that old thing!" and he pulled a rusty revolver out of his pocket that hadn't been fired for ten years and threw it across the track. "Please, mister, get me something to eat an' I'll work all day for you," and he looked up pitifully and straightened his little cap on his curly head.

We took him along and he ate three or four meals in one, but even after that he didn't say a word about exterminating the Indians. The next day a grave looking father arrived looking for a very homesick boy, and they went back together. So the Government lost another scout, but an anxious mother got back a boy who will never run away again.—*Dakota Bell.*

Hal's Eyes Opened.

"No, Daisy, you cannot have my roller skates, so there!"

"I mean when you don't want them, Hallie," and Daisy's blue eyes pleaded anxiously as she looked at Hallie.

"I want to clean them whenever I'm done with them, and hang them up in the bag Aunt Alice is making for me."

"You might let me have them just a few minutes, Hallie."

"You don't know how to use them."

"I could learn. Please, Hallie, just let me try. I know I could learn."

"Learn on your own, then," answered Hal, crossly, as he walked away, muttering, "I earned the skates with my own money. I'm not going to let Daisy spoil them."

He did not stop to see Aunt Alice on the stoop.

Hallie Brown was not an ugly boy, but he was inclined to be selfish. He would have been very indignant if any one had told him he made his cousin, Daisy Holt, unhappy. He really loved her; but she was so gentle that she did not resent many of the ungenerous, ungracious things he did.

When Hallie left Daisy she walked slowly home, with a very sorrowful heart. She could not understand how Hallie could refuse so small a favor. She could not conceive of refusing Hallie any enjoyment that depended on loaning anything she possessed.

After tea he sat in the sitting room with the family, when he suddenly thought of a new illustrated set of Irving that Aunt Alice had received at Christmas. He said: "This is a free evening, Aunt Alice; may I have your Irving to look at?"

"No, Hal. I've made up my mind to be very careful of my Irving, and keep it in the box when not using it."

A surprised, angry look came into Hal's face. Aunt Alice, sweet Aunt Alice, had never refused him anything before. Daisy, who had come in with her mamma, was as much surprised and puzzled as Hal was.

No one else seemed to notice Aunt Alice's answer but the children. Hal took down Bancroft from the shelves, but he could not interest himself, or overcome the unpleasant effects of the refusal to his simple request.

"I'll sharpen my new pencils, and have them ready for Monday," he thought.

"Papa's knife is sharper than mine; I'll borrow it."

"Papa," he said, aloud, "please lend me your knife; I want to sharpen my new pencils."

"No! I've made up my mind not to lend my knife. When I'm done using it, I am going to wipe it off, and keep it in my pocket. No, I cannot lend my knife, earn one yourself."

"Papa!" and Hal almost burst into tears. Never in his life had he received such an answer from his father. Hurt, mortified, and angry, he buried his face in his hand for some minutes. A soft, gentle touch roused him, and Daisy said: "Hallie, I brought over my new game. Do you not want to see it?"

He looked at the gentle little girl, whose face was full of sympathy. Just beyond was his father's, full of reproach, and Aunt Alice, sorrowful, and saying so plainly, "Do you deserve her kindness!"

A blush covered Hal's face as he remembered the scene of the afternoon, and his refusal to grant a favor to the little girl who was always so ready to share every pleasure, every gift. The lesson was not forgotten.—*Christian Union.*

Dancing in Korea.

A correspondent of the *New York Tribune*, writing about things seen in Korea, says:

After dinner we sat on the balcony and enjoyed the soft twilight as it crept down from the top of the overhanging mountains to the brink of the lotus pond which slept so peacefully under its royal cover of fragrant pink lotuses and immense green leaves, which are often two feet in diameter. These lotus blossoms are fit to deck the palace of any king. They are like pond lilies, only that they are much larger than a dinner plate. They do not lie on the water as pond lilies do, but stand up on stems, grand and tall, above their leaves. As we sat there the Korean band discoursed strange, weird music, and trained dancers gave us two of their most celebrated performances—the butterfly and the sword dance. The Koreans are a dignified people, and none of the higher class would think of dancing; they have low-class girls and boys to do their dancing for them.

These two dances were very beautiful. The sword dance represents warriors, fighting to the music, in perfect time and in the most graceful and animated fashion. The butterfly dance represents the graceful, floating movements of the butterfly, and the six boys who took part in it had butterflies embroidered on their long robes. Their large flowing sleeves are about a foot and a half too long, and are made of bright colors, to represent the butterflies' wings. The boys keep their arms spread out all the time they are dancing or floating about, and the effect is wonderfully beautiful. After this there was a grand display of fireworks, but we were much too near to enjoy them. Presently we said "Good night," and with a guard of fifteen soldiers our chairs were carried through the dark and deserted streets. As each soldier, however, carried a large red official lantern, we had all the light we needed, and the procession must have made a strange picture in the midst of the darkness.

Pleasantries.

TAKING A REST.—"I say, Dumley," remarked Featherly; "you look tired and worn out. Why don't you take a vacation?" "I've just got back from one," replied Dumley, wearily.—*Puck.*

An imaginative Irishman has improved upon Ossian.—"I returned to the halls of my fathers by night, and I found them in ruins. I cried aloud, 'My fathers, where are they?' and the echo responded, 'Is that you, Patrick M'Clathery?'"

A Business View of It. (Chinese Sunday School.) Teacher (reading)—"And Elijah the prophet—'Do you know what profit means?' Scholar—"Yes, me know velly well." Teacher (surprised)—"Do you? Well, what is it?" Scholar—"Me buy sing fi cent, sell fifteen cent, profit ten cent."

The higher social and official circles of Topeka, Kan., are much exercised over the apparent desire of the esteemed Mayor of that town to put on the frills of the effete East. Proof of this desire lies in the fact that on the Fourth he wore his "plug hat." The loyal people of the woolly West won't stand such an evidence of Caesarism.

THE MESSENGER.

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Rev. D. B. LADY,
Rev. C. S. GERHARD,
Rev. J. S. KIEFFER, D. D., } SYNOCDAL EDITORS.

TO CORRESPONDENTS. Communications on practical subjects, and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the business of the Office on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way that it can be separated from the communication without affecting it.

We do not hold ourselves responsible for the return of unaccepted manuscript.

WEDNESDAY, AUGUST 24, 1887.

A Japanese banker at Sendai who is not yet a professing Christian, has given \$10,000 for a thoroughly Christian school in that city.

We see it stated that Dr. Schaff will be appointed to the chair of Ecclesiastical History, made vacant in Union Theological Seminary, New York, by the death of Dr. Hitchcock. This will necessitate the appointment of another professor to fill the chair of New Testament Exegesis now held by Dr. Schaff in the same institution. This last place will be more easily supplied than the former, and Dr. Schaff's well known qualifications as a Church historian will eminently fit him for the duties before him.

It is announced that the Lutheran Theological Seminary at Gettysburg has been handsomely remembered by its friends. One bequest amounts to \$40,000 and another to \$100,000. Besides this, it is said to be a well known fact, that seven or eight others have remembered the institution in their wills. This is the next best thing to giving money during life, and we hope the example will be followed by many in our own Church.

The *Living Church* says that an English surgeon claims to have discovered the cause of clergymen's sore throat. No other speakers are affected in this way, and he has come to the conclusion that the malady is induced by speaking down to a congregation from an elevated pulpit, thereby depressing the vocal organs and causing irritation and congestion. If clergymen would hold the head erect and speak up they would never have throat trouble, and even if already suffering to some extent they may cure themselves by speaking in a right position. There are bad habits of phonation, breathing, etc., which a good teacher can easily correct, but the bending forward of the head and hanging over the sermon while reading it is worst of all, and any man can correct himself in it.

There is doubtless a great deal of truth in this. The organs of the throat are often so strained by some pressure that speaking becomes unnatural, and then bad results are sure to follow.

Camp Meetings have been unusually abundant and flourishing this year, but those holding them seem to be aware of the excesses to which they are liable. It has long been held that they have led to frequent violations of the Lord's Day, and efforts have been made to prevent these. At this writing a case is pending against the Joanna Heights Association "for the desecration of the Sabbath, in keeping the camp-meeting open on Sunday and receiving a contribution for admission." Seven witnesses have been summoned on the part of the prosecution. It is alleged by the friends of the Rev. H. M. Sebring, Superintendent of the camp-meeting, that the object of the prosecution is to have him expelled from the Philadelphia Conference. This, on the other hand, is denied by Revs. Mutchler and Fernley and their friends, who say that they intend making this a test case.

Must Be Superficial.

The Chautauqua School at its recent sessions, had as broad and varied a course of lectures as any college in the land. Everything, from the mysteries of Assyrian lore, the old philosophies and the dead languages, to the current events of our own day, was included in the "curriculum;" but whether the pupils could get anything more than a smattering of the subjects in the two months spent by the side of that beautiful lake, is a grave question. As a rule the deficiency cannot be made up by private study.

The course seems better adapted to ripe scholars, who might come there to regale themselves and, compare notes, than to

novices. The school may serve admirably for ancillary purposes if kept in its proper sphere, but the danger is that it will send forth thousands of men whose superficial education will poorly fit them for the places to which they will aspire. Such institutions should not allure young men from the regular training they will get in a college where there is a regular systematic course of not less than four years.

The Late Railroad Horror.

It is appalling to hear even intimations that the recent railroad disaster in Illinois, by which so many lives were lost, was caused by incendiary fires kindled to wreck the train with the ultimate design of robbing the passengers. Such diabolical work can hardly be conceived of and yet it has been done in the past. In this case it is most probable that the culvert was destroyed by carelessness on the part of the employees of the road in burning the prairie grass; but it seems to be in evidence that there were men on the train degraded enough to take purses and jewelry from the persons of the wounded and dying. One man says he saw rings stripped from the hand of a lady, whose mutilated body was fast in the debris; another account says that the fingers were cut off. This is almost too revolting to think about, and shows a depravity at which our human nature shudders. But sixteen empty purses are said to have been found on a single pile. The robbery was methodical. This feature is the worst of the many awful elements that entered into the catastrophe. The idea that among a thousand men anywhere, some can be found wicked enough to take advantage of such a terrible disaster, for mere gain, is at bottom more frightful than the disaster itself.

So far as blame can be attached to the railroad authorities, it seems to grow out of the fact that the corporation was in embarrassed circumstances, and fell into the unusual methods of false economy. Instead of running the train in two sections, as all strong well regulated companies do in such cases, and as the engineer exhorted them to do, two engines were put to the one long line of cars. This saved the expense of an additional engineer and fireman, but the brakes had not the power to overcome the momentum of so many heavy coaches.

It is idle to suppose that this disaster will have a lasting effect upon the multitude of people. They will still continue to crowd excursion trains. A few years ago, after a frightful accident, some one speaking on this general subject, said: "If it were advertised that a balloon carrying one thousand persons would sail from New York to San Francisco, and that five hundred of them would be killed, there would be no difficulty in getting a full load. Every voyager would be certain that he would be among the five hundred who would escape."

The disposition to twist Providence into such sad events, although very natural is a curious one. Often it is wholesale, indiscriminate disposal of the case, which relieves man from all blame and responsibility. Many a man, if he had been called upon to preach the funeral sermon of Job's sons, would have attributed their death to God, whereas it was the work of the Adversary. This is expressly the case when the "law of nature" is depended upon as supreme, while in truth, the law of nature is now only the law of mortality, according to which the forces of earth, sea and air, are enemies most certain to hasten the end of life, if not by violence, at least by slower processes. The bridge was destroyed, and gravitation brought the engine to the deadly halt. That was nature's law. Happy he whose trust is in One, whose life and power transcends this disordered condition of things and enables him to rise above them in the end.

The *Christian Advocate*, in speaking of the subject, has the following admirable remarks: "The skeptic will say, 'Where is any evidence of divine providence in such a thing? Stern, merciless law is all that is visible. Yes, and if there were any thing else visible than stern, merciless law, it would be a miracle. Yet this question is not more difficult to answer than that which attends ordinary deaths. Within a single month a thousand times as many have died by disease or violence in this country as were slain here. Not a few have died because they practiced the principles of the Gospel. They have visited the sick and nursed them; have

worn themselves out in body and mind, or have contracted contagion, and have died; yet the Scriptures teach that the providence of God, so far as the final results are concerned, includes all things, great and small, and not a sparrow falleth to the ground without your Father; the hairs of your head are all numbered. It is either God in all and above all, never to be defeated or circumvented, or it is no God, chaos, and a wish that we had never been born."

Mercersburg College.

We call attention to the advertisement of Mercersburg College, found in another column. This school is worthy of patronage because of its own merits. The training of its pupils is all that it should be, and if they are recommended by the President, they are admitted to Franklin and Marshall, Lafayette and other colleges without examination. That shows the confidence in which Dr. Aughinbaugh is held, and this has been sustained only because his boys have made a creditable record wherever they have gone.

Our Church will fall into a great error if it fails to encourage this school on the supposition that it antagonizes our institutions at Lancaster or any where else. It has always been a great help to Lancaster. We are credibly informed that one-tenth of all the students in Franklin and Marshall College last year, were sent there by Dr. Aughinbaugh. We mention this to show the importance of feeders. Cut off and suppress these springs and the main currents will soon run low even if they do not go altogether dry.

The educational policy of our Church seems to be settled now, and Lancaster cannot do without the co-operation of the lesser schools. The time will come when it may be found best, as well as necessary, to commit all preparatory education to them. And this preparatory education may be called the most important in the course. It is folly to suppose that it can be entrusted to incompetent hands. The best teachers should be engaged in it. Without a thorough grounding in grammar the boy will drag all the way through college, and the professor will have to pull him along.

He who speaks a good word for Mercersburg, and other schools of the kind, puts in good work for Lancaster. And the little mountain village with its beautiful quietude and facilities for rudimentary education, should hold out special attractions for parents who wish to enter their young sons as candidates for a liberal education. It is a safe place, and yet, no longer away from the wire and the whistle. The Church will stand in its own light, if it allows the old plant at Mercersburg to be sacrificed, in order to get it out of the way instead of utilizing it. As it is, most of our academies are left to the enterprise and toil of individual men, who are simply patronized as obliged parties in their work for education.

A Service for Children's Day.

"The Children of Holy Writ—a Service for Children's Day," just issued by the Reformed Church Publication Board, 907 Arch street, will, we think, commend itself to the people of our Church as good in itself and admirably adapted to the purpose for which it was framed. It is a wonderful feature of the Bible that so large a proportion of it is given in the form of biography; and child-life is by no means an unimportant feature of the record. This is brought out in the little pamphlet before us, to be taught not in a merely abstract or dry didactic way, but by recitation and song. It will certainly impress itself upon the minds of the young. We would advise parents and Sunday-school Superintendents to get a copy of this "service" for examination. It will prove suggestive and answer a purpose beyond the celebration of "Children's Day." Single copy 5 cents; \$4.00 per 100 copies.

A Much Needed Reform.

The reform we have reference to is in regard to the election of presiding officers, for our ecclesiastical assemblies. And first of all we desire to thank most heartily, *Albertus* for his able and timely article in last week's MESSENGER on "The Election of a President." He gives expression to truths and facts perfectly well known and lamented every year by the brethren who attend the meetings of Synod and General Synod. If the truth may be candidly stated, it is not a fact which must be admitted by all, that the President-elect al-

ways disappoints expectations? The reason for this is not difficult to assign. In nearly every instance the man chosen is taken completely by surprise, has made no preparation whatever to preside and begins his work with a strong sense of his deficiencies as a presiding officer and parliamentarian. This makes him feel insecure; as a consequence he even fails to do as well as he otherwise would, with all his inexperience, provided he had a proper degree of self-reliance. Besides this, the members of Synod, seeing the inefficiency of their presiding officer, and having no one to hold them in proper order, feel at liberty to carry forward business without much reference to parliamentary rules. If occasionally a man is found who takes an active part in having the business proceed strictly according to the rules which govern deliberative bodies he is called "a stickler for technicalities."

Most, if not all of us, as ministers and elders, have long felt that a radical reformation ought to be inaugurated in this respect. For instance, you go into a meeting of a P. E. Convocation, or an M. E. Conference, or a Lutheran Synod, and you at once feel the difference. Not because these men are naturally better fitted to become good presiding officers, but because in the P. E. and M. E. churches Bishops are elected for life and preside year after year. Presiding at ecclesiastical meetings is a part of their regular work. Therefore they make it a study and thus learn it. In the Lutheran church the President is twice re-elected, provided he gives good satisfaction. It therefore becomes a matter of pride to preside well, and to be elected President is an honor. In our church it is usually a matter of expediency and is largely governed by the principle of rotation in office. The principle of rotation is indeed carried so far that in many Classes the main reason why a certain man is chosen is because he has never been President before.

We do not mean to deny that this practice shows a kindly and commendable spirit, but we do assert that the practice has been carried entirely too far, and that reform is imperatively demanded in this matter. So strongly have we been impressed with this fact for some time, that at a certain Synodical meeting we drew up the following preamble and resolution. We refrained from offering it, only because we feared the President in the chair might not regard it as a general statement, but look upon it as though it were aimed at him personally:

"WHEREAS, it is highly important that the presiding officer of any representative body, civil or ecclesiastical, should be thoroughly conversant with parliamentary rules and possess such other qualifications as are requisite in order that he may be fully equal to his responsible trust; and

"WHEREAS we cannot expect such qualifications to be at hand without preparation and training; Therefore,

"Resolved, That we recommend that all the judicatories of the Church select their presiding officers on account of their fitness for the position, and that they be re-elected, if deemed advisable, for one or more terms."

We are convinced that it would be well if this matter were more fully discussed, in order that it may be remedied without delay.

G.

About Giving.

A very striking act is recorded of our Lord in St. Mark 12: 41-44. Being in the temple with His disciples, He sat down in the Court of the Women, opposite the chests which had been prepared to receive the contributions of those who came to worship, and looked on as the people cast money into the treasury, and saw that many that were rich cast in much. Finally a poor widow approached and cast in all that she had, which was two mites, about two fifths of a cent. Then the Lord called the attention of the disciples to this giving that was going on in their presence, and said: "This poor widow cast in more than all they which are casting into the treasury; for they all did cast in of their superfluity; but she of her want did cast in all that she had, even all her living."

It is evident that the Lord approved of the giving of which He was, on this occasion, an observer. He had not a word to say directly against it. He did not look upon the worship of God and the contributing of money for His service as at all incongruous. There are those who seem to have some such idea as this. They say, "The worship of God is a sacred thing, a holy, sabbath day exercise. We come to

it with smoothly shaved faces, clean hands and decent clothes. Money is a sordid, week-day affair. We earn it with sweated faces, soiled hands and clothing. It is a worldly and often a wicked thing. It is filthy lucre! Christ Himself says, the love of it is the root of all evil. Hence the giving of money in connection with divine service is all wrong. The Church should get along with just as little money as possible. The minister should never mention money in the pulpit." But the Lord evidently did not take this view. He looked on with approval as the rich and the poor cast their contributions into the treasury. He seems to have felt no disharmony between the sincerest worship and the most liberal giving.

He does, however, indirectly criticize those wealthy persons whom He saw casting large contributions into the treasury. They cast in of their superfluity, He said, according to the Revised Version; as though that were hardly what the case demanded. There are those who approve of giving for the service of Christ, but only after all personal and household expenses have been provided for. They will clothe themselves and their families, provide food for themselves and their cattle, pay their taxes, and in short, make provision for all the demands made upon their purses, and then, if any remains over, they are willing to devote part of it to the service of Christ. In other words, like the wealthy persons whom the Lord saw casting their gifts into the treasury, they give only of their superfluity. This is putting every other consideration first, and God's service last of all; which is directly contrary to all our Lord's teaching on this subject. We ought to regard the service of God as of first importance, and make provision for it, in the division of our income, with the same regularity as we do for other necessary expenses.

The Lord also highly commends the gift of the poor widow. She gave more than they all, He says. She did not give a larger amount than the others, but she gave more in proportion, and she gave with that spirit of supreme love to God which is ready to sacrifice all for His service. There are those who think they ought not to be asked to give because they are poor. It is a constant struggle with them perhaps to gain a livelihood. They live from hand to mouth, as we say. They have nothing laid up for the future. And on account of this they think they ought to be excused from contributing for the support of the Church. If their conclusions were correct, then the Lord, instead of commending this poor widow, would have reproved her. He would have said, you are making a mistake, you should let these rich people do the paying, and you should enjoy the service without money or price. But He did not say so, but commended her highly. Hence we infer that He is pleased when the poor also give what they can for His cause. L.

Accepted.

Rev. A. S. Weber whose resignation of the Westminster charge was noticed last week has formally accepted the Presidency of Wichita College, Kansas, and expects to be on the ground to commence his work on the first of October. The good wishes and prayers of the Church will be with him in his new and important field of labor.

Death of Dr. Curry.

Rev. Daniel Curry, D.D., LL.D., died at his residence, in New York City, on the 18th inst., in the 80th year of his age. He was a man of more than ordinary ability and exercised vast influence in the Methodist Church, of which he was an honored minister. He was for some time editor of the *Christian Advocate*, and at the time of his death of the *Methodist Review*. He took a conspicuous part in all the General Conferences since 1848, and he will be greatly missed in future meetings.

Death of Hon. B. M. Boyer.

Hon. B. Markley Boyer, who died at Norristown on the 15th inst., was well known to many of our readers. He was an eminent lawyer; served two terms as a member of Congress, and at the time of his death presided over the courts of Montgomery county. His early classical education was commenced at Mercersburg or perhaps York. He was a most genial, pleasant man, and his loss will be greatly felt. His funeral at Laurel Hill, in this city, was largely attended.

Communications.

The Quarterly Review.

"F. K. L." has struck a rich vein. Whether his plan of working it is the best or not we cannot say. There certainly is need of awakening new interest in our *Quarterly*. It has an illustrious history, but we are learning more and more that we cannot live on "the glory of the past." That "past" was glorious because of what was done in those early days. To sit down amidst the old ruins and merely rehearse the noble deeds of the forefathers will not galvanize those ruins into life again. It depends on what we are doing now to build on the foundations they laid, whether that early history will be for us a real inspiration, or mere weak sentimentalism.

So it is with the *Review*. It has had a noble history, but that will be of no avail to us unless we strive to perpetuate that history in vigorous work. One grows tired of talking over and hearing talked over what was done in those early days, so long as it all ends in "talk."

F. K. L. urges action. That is what we need. If cheapening the price of the *Review* will help towards getting a new start, let it be done. The suggestion is, perhaps, a wise one. And it may be that giving it a somewhat more practical character, and publishing it monthly, as the *Andover Review* and the *New Englander* are doing, would help also. It needs to come before the readers oftener than once a quarter. Let the size be reduced, and let it contain a few short, crisp articles in each number, and so make a vigorous *monthly* of it. Do all that it will help.

But the main thing, after all, is to stir up interest in the writers for the *Review*. We have men who can fill the *Review* with able instructive articles; the point is to get them interested in writing. In order to do this they must be made to feel that their work is appreciated. A modest man does not wish to force his productions on the public. As F. K. L. says, the *Review* should be noticed. The notices should not be merely perfunctory. They should include some earnest criticism. A man would rather see his article criticised in opposition than not to have it noticed at all. If this calls out discussion it is all the better. It is a great mistake to suppose that discussion is an evil.

The way is open now for greater freedom in theological discussion in our church. So long as the peace-question was not finally settled there was naturally some hesitation in discussing theological subjects, especially such as might touch on the old controversies; but now there need be no sensitiveness on questions under discussion.

Our theological interest and progress should keep pace with our practical activity. The one without the other becomes one-sided. Faith is just as important as work. The times are favorable to earnest theological discussion. Great questions are before the Christian world. As a church we have a responsibility in contending for the true faith, and for contributing to progress in the truth. The Person of Christ and its relation to the christianization of the world, the Bible, and its inspiration, liturgical worship, the relation of science to revelation, Evolution and its relation to Rationalism, these and such as these are subjects that our people ought to be instructed in. Other churches and other Reviews are discussing them; why should they have less interest for us?

But we seem to forget that F. K. L. enumerated some subjects that are even more directly related to our denominational life. We are sure that he himself could furnish able articles on these subjects, and he would write on them if they were called for. So would many others. Let this subject be agitated.

Our *Review* must either advance or die. Its editors have done all they can to keep it alive, but they cannot do more unless the church gives a call and a response. Let the matter come before the Board of Publication and let the editors be called in for consultation. Change it into a vigorous monthly, or bi-monthly, if that will help. But in any case let our writers go to work, and let the church show its appreciation of their work. Perhaps both *Messenger* and *Review* might manifest new life and interest if the call were made for greater activity. An editor finds it easy work to write if the church manifests its appreciation of his articles. We second the motion for a true and permanent revival of interest in our *Quarterly*. R.

Our Japanese Students.

Change of Treasurer.

The undersigned, into whose hands the funds contributed for the support of our Japanese students have hitherto been paid, will of necessity be absent from Lancaster a great part of the time during the coming college year. It has been deemed advisable, accordingly, to make a change in the treasurer, and to request all those who are interested in the education of these promising boys or young men, to send their contributions, after the 1st of September next, to Mr. Lloyd E. Coblenz, a student of the Theological Seminary and assistant in Franklin and Marshall Academy. Mr. Coblenz is intimately associated with these students and their warm friend. At the same time it may be said, for the benefit of those who do not know him personally, that he is thoroughly capable and trustworthy, so that all may be assured that funds contributed for this special purpose will be judiciously applied to their intended use.

In behalf of the Japanese students the outgoing treasurer takes pleasure in saying that they have in all respects filled the expectations of their friends. They have been faithful, industrious, exemplary in their conduct, and earnest in the cultivation of their very respectable talents, so as to win and hold the approbation and confidence of their friends and teachers. On this ground, without discussing the question as to where or how young Japanese can be educated to the best advantage, inasmuch as Messrs. Kaneko and Satow are here, the parting legacy, as it were, of Bro. Hoy when he left our shores to devote his life and his all to the service of the Master in Japan, we affectionately commend them as deserving the prayers and the generous gifts of the church.

The treasurer's balance sheet is not quite as encouraging as it might be, although, perhaps, there is no cause for complaint. It is as follows:

Amount previously acknowledged,	\$719 75
Received from Mr. Kaneko, proceeds of a trip to Sellersville,	8 00
June 2 From Mr. Charles Santee,	25 00
" 14 From L. H. Diehl, Summum, Ill.,	10 00
" 14 From "A Friend (per L. E. Coblenz),	1 00
July 11 From Rev. R. C. Bowling, treas., contributed by Bro. Wiant's charge:	
St. Mark's,	\$10 00
St. Paul's,	8 24
	\$781 99

Whole amount expended as per vouchers, \$40 80 |

Due the Treasurer, \$58 81 |

Contributions received for Mr. Noya, \$103 00 |

Amount expended, 109 00 |

Due the Treasurer, 6 00 |

Total amount due the Treasurer, \$64 81 |

As an offset to this deficit there are unpaid pledges as follows:

Made at Pittsburgh Synod in 1865, \$20 00 |

" Potomac Synod in 1866, 95 00 |

Total, \$115 00 |

It must not be forgotten, however, that the opening of a new year is at hand, and these students need money immediately, and so, for that matter, does the Treasurer.

Respectfully, JOHN S. STAHR. |

State of Religion and Statistical Report.

Your Committee on the State of Religion and Morals respectfully offer the following report: First, it is with profound gratitude to God that we call upon our souls to praise Him for His loving-kindness and tender mercies shown unto us and the charges we have had the privilege of serving during the year now at a close.

From the several parochial reports presented to this body, it is apparent that the past year has been one of earnest toil and faithful pastoral oversight. The lights and shades of pastoral work are clearly brought out in each report.

The preaching of the gospel, administration of the sacraments, catechization of the young, family visitation, and the Lord's Day school, have all received much careful and faithful service.

While we are able to state this and even more, yet we learn from these same reports that there still remains much to be done. The evil one has not been idle, and with sorrow and shame do we acknowledge the fact, that many through his power over them, are weak, careless, cold and indifferent to their spiritual well-being.

We learn, too, that one brother has been compelled, from lack of support, to abandon his field of labor. May God so order it that this abandoned mission and other adjacent points may soon be able to secure and retain the services of a faithful and God-fearing pastor.

We are pained to record the fact that our dear brother co-laborer, Rev. A. G. Lohman, has been compelled, from the loss of his voice, to withdraw, for the time, from the active duties of the ministry. God grant that, in the near future, his voice may be restored, and he return to the pastoral life he so much loves—the work that so greatly needs his faithful service.

A retrospective view of the labors for the year now closed shows a decided advance compared with that of last year.

Finally, brethren, let us take courage, stand by each other, faithfully prosecute our mission, and pray the Lord to send more laborers into the field.

Respectfully submitted,
T. F. STAUFFER,
Chairman of Committee.

Notes from Ursinus College.

The long vacation has been a quiet one at Collegeville. President Bomberger and wife spent a good part of the time at Ocean Grove, greatly to the benefit of Mrs. Bomberger's health. Vice-President Super and lady, after a visit to Gettysburg, breathed the salt air at Atlantic City. Prof. Weinberger always summers at Glen Farm. Prof. Ruby is enjoying the vacation at Mechanicsburg with his wife. Prof. Hyde, who sailed on Commencement day, has been utilizing a summer's residence in Paris and Neuchatel, Switzerland. The lesser, though not less useful, lights of Ursinus, have also been using the summer rest-time for recuperation and self-culture, with a view of preparing themselves for more earnest work than ever during the coming College year.

At a recent meeting of the Executive Committee of the Board of Directors the Rev. Francis Hendricks, A.M., of Philadelphia, was elected to fill the chair of Hebrew and History. The gentleman has had years of experience as a teacher and has made Hebrew an almost daily study until the reading of the language has become a pastime to him, so that he is specially fitted for the work to which he has been called. At the same time the Rev. J. B. Knies, D.D., pastor of the German church at 38th and Baring streets, was chosen as Professor of the German Language and Literature. The brother will come out from his home in the city several days a week to attend to the duties of his professorship, and being a successful pastor will be a great help to students for the ministry who desire to prepare themselves to use the German language in the pulpit. Both these gentlemen will add to the reputation and strength of the Faculty. The one comes to us from the Presbyterian church, though not unknown in pulpit and school work in the Reformed, and the other has so excellent a reputation among our ministers, English and German, that he needs no introduction. With so full and specially qualified a Faculty the friends of the institution can recommend young men, with increased confidence, to pursue their studies here. Parents can send their sons to this place without fear of their moral infection through opportunities and temptations to vice in the community. R.

Programme of Sunday-School Meeting, Pittsburgh Synod.

The following programme has been arranged for the Sunday-school Meeting of Pittsburgh Synod during the approaching sessions:

1. The character and scope of Sunday-school work. Rev. J. F. Wiant, Elder C. M. Bousch.
2. The proper celebration of Our Lord's Nativity by the Sunday-school. Revs. H. D. Darbaker, and C. M. Hartzell.

H. KING,
President Sunday-school Board.

Our General Agent, Rev. H. K. Binkley, reports nineteen subscribers for the *Messenger* in the Paradise charge, Rev. J. M. Evans, pastor.

Church News.

Stated Clerks of Classes and Pastors will oblige us by sending such items of News as will be of interest to the Church.

Our Own Church.

Pennsylvania.

Augusta Charge.—Rev. Geo. P. Hartzell, pastor of this charge, recently preached anniversary sermons to his congregations. On the 17th of July, 1882, he entered his present field of labor. The sixth year of the present pastorate has therefore been entered upon.

The charge extends over an area of about 100 square miles. There are six congregations, all small compared with some in other charges. Five years ago there were in the whole charge 365 communicant members; now there are 506. Baptized, 236; confirmed, 635; received by certificate and renewed profession, 51; died, 47; dismissed, 25. Whole number added to the communicant membership, 186; net increase, 139.

During this time one exclusively Reformed church has been built, two union churches have been repaired and beautified, and the third is now undergoing repairs. Four of the churches that were without organs have been supplied with organs and organists. Raised for benevolent purposes, \$917; raised during last classical year, \$240 for the same.

The people of the Augusta charge have reason to feel encouraged, on account of these and other evidences of growth and prosperity.

Marietta.—Rev. S. F. Laury has accepted a call to Marietta, Pa., and has already entered upon his duties. His P. O. address is therefore Marietta, Pa.

Fort Loudon.—Rev. A. D. Gring lectured twice, morning and evening, on the 7th inst., in St. Peter's church, Fort Loudon, Pa., Rev. J. Hassler, pastor, on Missions in Japan. Rev. D. B. Schneider, missionary-elect to Japan, also delivered a short address on Foreign Missions.

Upton.—Rev. A. D. Gring, our returned missionary from Japan, was with the Ladies' Missionary Society of St. Stephen's congregation, Upton, Pa., Rev. J. W. Knappenberger, pastor, on Sunday evening, the 14th inst., and delivered an address upon the work in Japan. He preached also in the afternoon and evening of the Saturday previous. He preached in Mercersburg on Sunday morning.

Freeburg.—An appreciative audience assembled in the church, on Saturday evening, the 6th, to witness the third anniversary of the Ladies' Missionary Society of the Reformed congregation of this place. An interesting programme was rendered. An address was made by the pastor, Rev. W. A. Haas. Mrs. Sarah E. Schaeffer, President of the Society, read her report, which was very encouraging. The amount of money collected from monthly dues, festival, cantata, jug-breaking, and amount in the hands of former treasurer, \$147.42. Expenditures—Paid Brown's Memorial Church at Wichita, \$20; Nevins' Memorial, \$25; Wichita University, \$15; Bethany Orphans' Home, \$10; Beneficiary Education, \$10; Quilt, material, fuel, \$2.79. Total expenditures, \$82.79. Cash in hands of treasurer, \$64.63.

Clerical Register.

Address of Rev. A. C. Snyder is changed from Elderton to *Bouquet, Pa.*

Notice.

The twenty-fourth anniversary of Bethany Orphans' Home, Womelsdorf, Pa., will be held on Thursday, August 25th. All are most cordially invited to be present with us on that day. Persons can bring their dinner along or obtain it at the Home at a moderate price.

Yours very truly,
THOMAS M. YUNDT, Supt.
Womelsdorf, Pa., July 21, 1887.

Pittsburgh Synod.

Eighteenth Annual Sessions.

ANNOUNCEMENT.

Pursuant to a resolution adopted at its last annual sessions, Pittsburgh Synod of the Reformed Church in the United States will meet, in *General Convention*, in Zion's Reformed church, Greenville, Pa., on Wednesday, September 28th, 1887, at 7.30 o'clock, P. M.

The attention of the Stated Clerks of the Classes and of pastors and officers of consistories, is hereby called to the rules of Synod, which require that the rolls of the Classes and the credentials of delegated elders, shall be sent to the Stated Clerk of Synod ten days prior to the meeting of Synod.

Railroad Arrangements.

The Shenango and Allegheny Railroad will sell excursion tickets, at reduced rates, to Greenville and return to all who may apply for them at the ticket offices, on September 27th, 28th, and 29th, 1887.

The Pittsburgh and Western Railway makes the same arrangement, except that from other stations than Allegheny City, the

A LIBERAL OFFER.

'THE MESSENGER' FIFTY CENTS For SIX MONTHS.

We will send *THE MESSENGER* to any one whose name is not on our list—from July 6th to 31st of December, 1887, for FIFTY CENTS. This is a trial offer. It is liberal. Will not every reader of *THE MESSENGER* see that he or she will secure a new Subscriber for the six months—with the hope that after a trial of it for that time it will continue its visits?

Work for the increased circulation of your Church Paper!

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A NEW BOOK.

THE

FISHERMAN'S ALLEGORIES.

By HENRY LEONARD, Basil, Ohio.

These Allegories are written in the well-known style of "The Fisherman," as Elder Leonard, Financial Agent of Heidelberg College, Tiffin, Ohio, is known in the Church. They are interesting and instructive, and well worth the careful perusal of every one.

The profits of the book are to be devoted towards the payment of the balance of the debt upon Heidelberg College.

Price, Postpaid, \$1.50.

Address,

Reformed Church Pub. Board,
907 ARCH STREET,
PHILADELPHIA.

reduced rate tickets will be sold only to Butler, Pa., from which point the delegates will purchase tickets to Greenville on the Shenango and Allegheny Railroad.

The Pennsylvania, Allegheny Valley and Baltimore and Ohio Railroads will issue orders for reduced rate tickets to connecting points for use of delegates and their families. These orders will be furnished to those who need them on application to the undersigned.

J. M. SCHICK,
Stated Clerk of Pittsburgh Synod.
Meyersdale, Somerset Co., Pa.

A NEW

CHILDREN'S DAY SERVICE.

We offer to Pastors and Superintendents of Sunday Schools a new Service for use on Children's Day, which will occur next on the first and second Sundays (4th and 11th) of September. It is entitled,

"Children of Holy Writ."

It is a superior service, and is well arranged—composed of selections, responses, and hymns with music.

Sample copies, 5 cts.; 100 copies, \$4.00.

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"THE MESSENGER" and a good book, the retail price of which is \$1.25, for \$2.00 Cash.

By reason of having an extra supply of the book named we are enabled to make the following offers:

1. To any one as a new subscriber sending us \$2.00 cash, we will send *THE MESSENGER* for one year and a copy of "Way-side Gleanings in Europe," by Rev. B. Bausman, D.D., post-paid.

2. To any one sending us the name of a new subscriber and \$2.00 cash, we will send a copy of the same, postpaid.

Address,

Reformed Church Pub. Board,
907 ARCH STREET,
Philadelphia.

Business Department.

REV. CHARLES G. FISHER,
Superintendent and Treasurer.

TERMS OF THE MESSENGER:

\$2.00 a year, in advance, postage included. Six copies to one address for one year, \$10.00.

No paper discontinued, except at the option of the publishers, unless orders are sent direct to the Publication Office, at least two weeks before the time subscribed for expires, and all arrears are paid.

The publishers will not be responsible for notice given to an agent or postmaster.

When arrears for more than a year are due, they are collected through a solicitor.

The date appended to the subscriber's name on the slip pasted on each paper, indicates the day and year to which he has paid.

Renewals should be made, if possible, before the date transpires. If two issues are allowed to be sent after that time, and a notice to discontinue is then received, the subscriber will be charged for the six months commenced.

Remittances should be made by Check, Draft, Postal Money Order or Registered Letter, and to be made payable to the order of the Reformed Church Publication Board.

Should you remit, and on examining the label on your paper you do not find the proper credit given after two weeks have elapsed, please inform us by postal, so that any failure to reach us may be discovered, or any mistake or omission may be corrected.

We do make mistakes sometimes, and we want the aid of pastors, agents and all interested, in correcting them.

COMMUNICATIONS for the paper, to insure prompt insertion, should be addressed to "The Messenger."

PLEASE NOTICE TAG ON YOUR PAPER

AND IF YOU ARE INDEBTED FOR

SUBSCRIPTIONS,
REMIT
WITHOUT DELAY.
SUBSCRIPTIONS ARE DUE IN ADVANCE.

NEW & OLD BOOKS.

We would call attention to the following books that have been recently published, and are for sale by us at the prices named, post-paid:

Historic Manual of the Reformed Church in the U. S., Rev. J. H. Dubbs, D.D., \$1.50

The Substantial Philosophy, Rev. J. I. Swander, D.D., \$1.50

Letters to Boys and Girls about the Holy Land and the First Christmas, Rev. Theodore Appel, D.D., .75

Lord's Portion, Rev. H. Harbaugh, D.D., Paper, .25

Muslin, .30

Service Book & Hymnal, Rev. W. F. Lichliter, Plain Muslin, .25

Red Edges, .40

A Treatise on Baptism, Rev. J. J. Leberman, .60

Recollections of College Life, Rev. Theodore Appel, D.D., 1.25

Beginnings of the Theological Seminary of the Reformed Church in the U. S., Rev. Theodore Appel, D.D., Paper, .50

Muslin, .75

A Child's Life of Christ, Rev. C. Z. Weiser, D.D., 1.00

The Gospel Call, Book of Sermons by Rev. J. K. Millett, deceased; edited by Rev. C. S. Gerhard, 1.50

History and Doctrines of the Reformed Church, by Rev. J. H. Good, A Tract, 50 Copies, 1.00

100 " 2.00

300 " 5.00

Directory of Worship, Muslin, .50

Imitation Morocco, 1.00

Young Parson, 1.25

OLD BOOKS AT REDUCED RATES.

Way-side Gleanings, by Rev. B. Bausman, D.D., former price, \$1.25, .60

Christological Theology, Rev. H. Harbaugh, D.D., Single Copy, .05

Dozen, .50

Address,

Reformed Church Pub. Board,

907 ARCH STREET,

Philadelphia, Pa.

THE NEW MUSIC BOOK.

TUNES FOR WORSHIP,

BY:

HENRY SCHWING.

This book, just issued, contains a selection of Tunes for use in Worship, selected and arranged with great care, and from foreign and domestic sources. Choirs and congregations will find it a great help to them in securing tunes of a devotional character for hymns used in the worship of the Sanctuary. Professor Henry Schwing has had long experience as an organist in one of the principal M. E. Churches in Baltimore, and has devoted great study and attention to harmonization.

The publishers feel safe in saying that this collection will meet a felt want in sacred music, and that it will also bear reasonable criticism.

Whilst it is specially adapted to

HYMNS for the REFORMED CHURCH,

it can also be used by any one desiring a superior collection of tunes.

It is published in two styles of binding at the following prices:

Boards, 50 cts., retail.

Muslin Emb. (red edges), 75 " "

Liberal discount to the Trade.

Address,

Reformed Church Pub. Board,

907 ARCH STREET,

PHILADELPHIA, PA.

Miscellaneous.

Boast Not of To-Morrow.

The lark said: "Lo the winter has gone by;
Buds will be bursting; I shall greet the
spring;
The snow has vanished, and bright days are
nigh;
I soar into the blue my song to sing."
But ere he plumed his wings for happy flight,
Deep snow came down, and veiled the fields
in white.
The floweret said: "In this warm, sheltered
nook,
My blossom I will spread before the sun,
And he will smile on me with gladsome
look."
But the dear floweret, ere the day was
done,
Shrivelled before the north wind's frosty
breath,
Trembled and closed her bright-blue eyes in
death.
The maiden said: "My true love is away;
But soon his ship will come across the
foam,
And life will then be lovely, bright and gay,
And blessed days will gladden our fair
home."
But as she dreamt her happy dreams and
smiled,
His barque went down at midnight dark
and wild.

—Chambers' Journal.

Selections.

Politeness is like an air-cushion; there may
be nothing in it, but it eases our jolts wonder-
fully.

Give me health and a day, and I will
make the pomp of emperors ridiculous.—
Emerson.

Our grand business in life is not to see
what lies dimly at a distance, but to do what
lies clearly at hand.—Carlyle.

My soul, the seas are rough, and thou a
stranger
In these false coasts; oh, keep aloof; there's
danger.

Cast forth thy plummet; see, a rock appears;
Thy ship wants sea-room; make it with thy
tears.

—Francis Quarles.

What would the life of a woman be who
could not stand being bored with a smiling
face, put up with the worries of children
and servants with cheerful fortitude, and
turn away an angry word by a soft answer?
—S. Laing.

Watch yet a while
Weep till that day shall dawn when thou
shalt smile:
Watch till the day
When all save only Love shall pass away.

—C. G. Rossetti.

Personal.

The evangelist, Dwight L. Moody, con-
templates an extended tour of India. He will
follow in William Taylor's footsteps.

Dom Pedro, Duke of Saxe-Coburg, recent-
ly submitted a treatise on crystallography to
the Paris Academy of Sciences. His grand-
father, the Emperor of Brazil, was present on
the occasion.

Mr. George W. Cable, the writer on
Southern topics, who has been so success-
ful a teacher of Bible studies at Northamp-
ton, is now to conduct Dr. Meredith's Sat-
urday afternoon class in Tremont Temple,
Boston.

As usual, Emperor William received a
large mail at Gastein, the letters from the
members of his family alone being very nu-
merous. It is related that immediately on
his arrival he found on his table a letter ad-
dressed in very large characters, which pro-
ved to be from the hand of his five-year-
old great-grandson William. An enclosure
by his mother assured the Emperor that no
one had dictated or even looked at the letter,
the first production of the writer. "I fully
believe it," the Emperor smilingly said, "for
if she had seen it she would not have allowed
it to be sent. In six lines my great-grandson
makes nine demands."

According to the *St. James' Gazette* there
has been lately some improvement in the
condition of the unfortunate ex-Empress
Carlotta of Mexico. A young Austrian lady
who has been acting as her dame de com-
pagnie for some time, and who happens to
be an accomplished musician, sat down to
the piano a few evenings ago after the Em-
press had retired to her apartments for the
night, and played, among other things, the
Mexican national hymn. Just as she was
finishing the last bars the Empress suddenly
appeared at the door of the room. She gave
a piercing cry, uttered her husband's name,
and fell senseless on the floor. This is the
first indication which she has given for sev-
eral years of any reminiscence of the terrible
catastrophe which cost her the loss of reason;
and her physicians base favorable anticipa-
tions on the incident.

Science and Art.

Professor Leone Levi has recently stated
in public, that while every child left to a
career of crime cost the state at least, on the
average, 1,000l., every child educated to labor
and good behavior was worth to the state, at
the very lowest estimate, 2,000l.

The idea that sea air contains salt would
seem to be without foundation. Schelenz
passed 1,000 litres of sea air, at varying dis-
tances from the sea different heights above it,

through a solution of nitrate of silver and no
trace of salt was found. It was, however, no-
ticeably free from organic matter.

A climbing plant in India (*Gymnema Syl-
vestre*) is said for a time to destroy the
tongue's power to discriminate between
bitter and sweet, but pungent, saline,
astringent and acid tastes are not affected.
The effect lasts about two hours. Children
under allopathic treatment will rejoice in the
discovery.

The leakage of water in the mains con-
ducting it in German towns is now detected by
the microphone. A steel rod with a
microphone attached is placed upon the
faucet near the suspected leak and a dry
battery and telephone complete the equip-
ment. A leak even of a few drops causes a
vibration in the rod sufficient to affect the
microphone.

MAKING HARD WOOD OUT OF SOFT.—
The London *Engineer* says: "For the manu-
facture of loom-shuttles boxwood has hith-
erto been largely used; but the price has be-
come almost prohibitive, and it has been
found that by the compression of cheaper
classes of wood a substitute meeting all re-
quirements can be obtained. For carrying
out this process Sir Joseph Whitworth & Co.,
of Manchester, England, have recently com-
pleted a powerful hydraulic press to be used
in compressing wood for loom-shuttles. This
press consists of a large cast-iron top and
bottom, with four steel columns and steel
cylinder, with a large ram. The wood is put
into this die and a pressure of fourteen tons
per square inch is applied. The top pressure
block, which fits the die, is then removed,
and the small ram, raising, pushes the wood
out at the top of the die."

The same exchange adds: "The wood
thus treated is made very dense and uniform,
and so close grained that it is capable of tak-
ing a very high finish. For the manufacture
of shuttles it has been found as good as box-
wood, and there is no doubt that a similar
process might be applied with advantage to
other branches of industry where expensive
hard woods have not to be used."

Items of Interest.

Tri-weekly fruit trains are now being run
from Sacramento to Chicago and New York.
The first shipment of California grapes to
the East this season was made recently. The
schedule time to Chicago is 110 hours.

The Pope has sent the "Golden Rose" to
Miss Caldwell, daughter of the late William
S. Caldwell, of Louisville, Ky., the woman
who made a munificent gift to the proposed
Catholic University. The "Golden Rose"
is an artistically made branch of gold filigree
work with roses upon it, which is blessed by
the Pope on Letaire Sunday, and designed to
be sent to those persons of royal blood or to
such cities as have rendered great service to
the Church. This is the second time it has
been sent outside the ranks of royalty and
to an American. The first person so honor-
ed on this side of the Atlantic was Mrs. Ellen
Ewing Sherman, wife of General W. T. Sher-
man.

Slavery in Brazil promises soon to be a
thing of the past. The Parliament of the
Empire is now considering a bill providing
for the final stages of emancipation, and it
will pass. It declares all slaves registered
under the act of 1871 to be free. But they
must serve their masters two years more,
being paid, however, and being cared for.
Moreover, they can redeem themselves for
about \$200 each. Slaves 50 years old or more
need not thus serve their masters, and if one
of a married couple happens in some way to
free himself, the other also becomes free. The
registered number of slaves now in the Em-
pire is about 1,200,000.

The testimony of Governor Larrabee, of
Iowa, in the dispatch which has been exten-
sively published, deserves careful analysis.
It contains, though published in two sen-
tences, six distinct and very important asser-
tions; 1. In eighty out of ninety-nine coun-
ties of the State Prohibition is enforced. 2.
In the remaining nineteen counties it is
partly enforced. 3. No property has been
depreciated by its enforcement, as saloons
make room for better and more legitimate
business. 4. The enforcement of the law
has had noticeable effect upon the popula-
tion. 5. The effects of Prohibition upon the
general welfare and habits of the people are
decidedly wholesome. 6. Prohibition senti-
ment is on the increase.

Poison ivy in Fairmount Park and in the
cemetaries is giving the Philadelphia Board
of Health much concern. Three weeks ago
they ordered the cemetery companies to re-
move the vines within ten days, but the re-
moval is a long and costly job, and but little
progress has been made. The vine is like a
reptile in its habits. It creeps through the
grass, clusters around tombstones, and often
coils about the highest trees. Its fibres get
entangled in the roots of trees, and their
ends are buried in the grass and under
monuments. Many women and children,
who are particularly susceptible to the poi-
sonous effects of the vine, have been danger-
ously poisoned this Summer, and in some cases
have narrowly escaped disfigurement for life.
The vine is often ignorantly mistaken for the
Virginia creeper, from which it is distinguished
by the coarser texture of its leaflets
which are three in number, while the Virginia
creeper has five. The ivy has grown with
special luxuriance the present Spring and
Summer.

Useful Hints and Recipes.

Cayenne pepper blown into the cracks
where ants congregate, will drive them away.
The same remedy is also good for mice.

Vinegar is better than ice for keeping fish.
By putting a little vinegar on the fish it will
keep perfectly well, even in very hot weather.
Fish is often improved in flavor under this
treatment.

When ink is spilled on a carpet or table
cover the quickest way to take it out is by
rubbing it with an ordinary paper "blotter."
Wetting the blotter helps to make the partly
dried ink absorb.

Before fruit stains are washed, pour clear,
boiling water through them, or wet them
with whisky or ammonia. Or, rub with
common baking-soda, wet with coal oil and

hang in the sun. Freezing will take out old
fruit stains.

Cracks of a room may be neatly and per-
manently filled by thoroughly soaking news-
papers in paste made of one pound of flour,
three quarts of water and a tablespoonful of
alum, thoroughly boiled and mixed. The
mixture will be about as thick as putty, and
may be forced into the cracks with a case
knife. It will harden like papier mache.

Chamois skin, free of thin spots, and
rinsed in cold water after a washing in a
weak solution of sal-soda, makes a quick
filter, it is stated in the "Druggists' Cir-
cular." Tinctures, elixirs, syrups and even
mucilages are filtered rapidly. A pint of the
thickest syrup will run through in four or five
minutes. By washing thoroughly after each
time of using it will last a long time.

Violet ink stains yield to alcohol better
than anything else. Ripe tomatoes will some-
times remove black ink spots. In cotton or
linen they can often be removed with vine-
gar or milk applied before the fabric has
been washed with soap or even water.
Smearing with hot tallow, left on when the
article goes to the wash, will sometimes re-
move the stain. Or, pour boiling water
through, and, if the spots still show, tie up a
teaspoonful of cream of tartar in the place
and boil a half hour.

Farm and Garden.

Sunflower seed is often fed to poultry, but
if too much be given it will cause the feath-
ers to fall off, as it promotes early molting.

Ripe cantaloupes will easily become detach-
ed from the vines, while green ones must be
pulled off. They cannot always be known to
be ripe by the appearance.

If weeds have grown to a great height
and cannot be plowed under mow them down
before they seed. After they shall have been
well dried rake them up and burn them in a
pile.

Store beets, carrots, parsnips and turnips
in bins in the cellar, and pack them in dry
sand or earth, and they will keep well for
winter use. This method will enable the far-
mer to use them at any time, which will not
be the case if they be stored in mounds in
the open air.

Grease of any kind will destroy lice on
cattle, but the use of grease to a great extent
will injure the cattle. If a single animal be
infested with lice all the others will soon be
in the same condition. A pound of carbolate
of lime mixed with a bushel of fine, dry dirt
freely scattered on the backs of the animals is
a harmless remedy, and will prove success-
ful if used daily.

Sometimes it is difficult to distinguish be-
tween a green and a ripe watermelon. The
ripe melon has a rougher appearance, cracks
when pressed and gives off a dull, heavy
sound when tapped, while some contend that
the drying up of the "curl" at the connect-
ing end is also a sign of ripeness. The green
melon is smooth and bright, and gives off
a loud, clear sound when tapped with the
fingers.

Cream is more valuable than butter, since
it is equal to both butter and buttermilk, al-
though the impression seems to prevail with
most milk producers that the one great and
only legitimate end of milk and its cream is
to make butter, and a sense of waste and a
misuse involuntarily arise whenever either is
used for any other purpose; while, in fact,
buttermaking is the least useful purpose for
which milk is employed.

Books and Periodicals.

Any of the books here noticed can be had through our
Publication House, 907 Arch Street.

The *QUIVER* for September presents the
usual variety of Sunday reading. It opens
with an account of "Fulneck and the Mora-
vians," which is very prettily illustrated.
Then comes the continuation of that attrac-
tive serial, "My Brother Basil." This is
followed by a pathetic little poem "A Child's
Tear." The Dean of Canterbury tells "How
God Preserved the Bible," and Sophia M.
Palmer describes "Jerusalem as it is." There
is an unusual amount of fiction, but the
Bible lessons are not lost sight of. A striking
paper is on "Flower Teachings." Such a
Quiver full of short arrows we have seldom
seen. Poetry, pictures and music go to make
up the contents of this remarkable magazine,
the circulation of which covers every quarter
of the globe.

Cassell & Company, New York, 15 cents
a number, \$1.50 a year in advance.

The article of most interest in the Septem-
ber number of the *MAGAZINE OF ART*, is the
one describing the home of the famous
journalist, Geo. Augustus Sala, 46 Mecklen-
burgh Square, London. The article is
written by Mr. Sala's secretary and amanu-
ensis, Bessie Caralampi, and is illustrated by E.
H. Fitchew. Following this is a paper on
"Nature in the Louvre," by Richard Jeffries.
The third paper on "Current Art" is a valu-
able contribution to the year's record. Art
lovers will be interested in the paper on the
"Reproduction of the Bayeux Tapestry in
Facsimile," also the description of Tewkes-
bury, in the paper on "An Old English
Town." The second paper on "The Salon,"
will prove as good as a visit to the French
Exhibition.

Cassell & Company, New York, 35 cents
a number, \$3.50 a year in advance.

THE ILLUSTRATED LONDON NEWS, Amer-
ican edition, is simply a marvel in its way.
It is a 16 page weekly periodical, exclusive
of cover, printed upon heavy paper and full
of fine illustrations. The current numbers
are largely devoted to the Queen's Jubilee,
and give the reader an accurate idea of the
scenes and incidents that have marked the
celebration of the 50th year of Victoria's
reign. The price is 10 cents a number, with
supplement, or \$4 a year. Address Illus-
trated News Company, Potter Building, New
York.

THE AMERICAN MAGAZINE is now pub-
lished by The American Magazine Company.
The frontispiece of the September number
is a portrait of Lieut. C. F. Winter, of the
Governor-General's Foot Guards, Canada,

who has served in both Egypt and the Do-
minion, and wears honorable scars as well as
medals and the Khedive star. Curacao, a
quaint old Dutch city that seems out of place
in the Western Hemisphere, is sketched by
Dr. W. F. Hutchinson. Edgar Fawcett's se-
rial, "Olivia Delaplaine," begins to de-
velop a strong plot. "Our New Navy," as de-
scribed by Lieut. W. S. Hughes, certainly
bids fair to be serviceable to a limited ex-
tent. The extent and thoroughness of the
Canadian militia system, and the hold it has
acquired in all parts of the Dominion, are
surprising facts, as detailed by J. Macdonald
Oxley. Dr. A. S. Isaacs—a good authority
on the subject—presents an interesting re-
view of Jewish progress in this country.
Some of Richard Realf's short poems and
fragmentary verses are rescued from half-
oblivion. Lieut. F. S. Bassett (U. S. A.) has
expounded the queer names that sailors give
to all parts of a vessel and its gear at length.
"In Louisiana," a poem, is contributed by
Henry W. Austin; other verses are by Ruth
Hall, F. W. Clarke, Cornelia S. Parker and
Lida C. Tullock. "In and Out of a Canoe,"
by A. E. Dumble, is a lively record of
aquatic experience. "Hunting the Ku
Klux," by Richmond Walker, shows that the
famous Klan was materialized by the news-
papers for some months after it had ceased
to exist. Mrs. Rose Hawthorne Lathrop
tells a short story. An interesting sketch is
given of the life of the great Methodist
orator, Bishop Simpson. "The Household"
department contains the ripe suggestions of
a physician of experience, for preserving
health in September. The Portfolio, illus-
trated, has an account of Mr. and Mrs. Han-
nibal Hawkins' wedding day.

HARPER'S MAGAZINE.—The frontispiece to
the September Harper's is one of Alfred
Parson's beautiful illustrations to Words-
worth's sonnet, the subject being "The
River Duddon." A capital paper upon
"Riding in New York" opens the number.
The author disguises himself as "A Rider,"
but he evidently is at home on the subject of
Metropolitan Horsemanship. The article is
splendidly illustrated by Thulstrup, and is a
strong and timely feature of this admirable
number. The second and concluding part
of Howard Pyle's narrative of the freeboot-
ing adventurers who ruled the Spanish Main
in the last century is devoted to the maroon-
ers, of whom Captain Avary, Captain Kidd,
Captain "Blackbeard," and Captain Low
were conspicuous examples. The authentic
history of these pirates, whose very names
made merchantmen tremble in their shoes,
is sketched with graphic interest, and Mr.
Pyle illustrates the romantic scenes of that
evil epoch with four drawings. Home Rule
is proven to actually exist in one of Eng-
land's provinces, by an article on the Isle of
Man, by Dr. Richard Wheatley. "The
South American Yankee" is the title of one
of the attractive articles written by Wm. E.
Curtis, a South American traveller of long
experience. A highly interesting companion-
piece to the Chili article is Dr. Lansdell's
paper on the opposite corner of the world,
describing "The Sons of the Steppes," as a
sequel to his account in the August number
of the natives of Siberia. The third part of
Rebecca Harding Davis's series of papers,
called "Here and There in the South," is
given and will excite increasing interest.

LITTELL'S LIVING AGE. The number of
Littell's Living Age for the week ending
August 20th contains After Six Years, by Sir
Mounstuart E. Grant Duff, Nineteenth Cen-
tury; Richard Cable, the Lightshipman, part
XIX., Chambers' Journal; Painting "The
Scapegoat," Contemporary Review; An Ad-
venture in Cariboo, Macmillan's Magazine;
Contemporary Life and Thought in China,
Contemporary Review; The Queen of
Scottish Lakes, Spectator; A Kirghese Be-
trothal, St. James's Gazette; Our Two
Selves, Queen; Poetry and Miscellany.

For fifty-two numbers of sixty-four large
pages each (or more than 3,300 pages a year)
the subscription price (\$8) is low; while for
\$10.50 the publishers offer to send any one of
the American \$4.00 monthlies or weeklies
with the Living Age for a year, both postpaid.
Littell & Co., Boston, are the publishers.

Married.

At the home of the bride's parents, at
Sterling, Ill., on the 28th of July, Miss Minnie
Palmer to Mr. John H. Marshall.

At the home of the bride, July 31, 1887,
by Rev. D. N. Dittmar, Mr. Robert Patton
to Miss Margaret E. Sellers, both of Little-
town, Pa.

At Hagerstown, Md., August 10th, by Rev.
J. Spangler Kieffer, D.D., Mr. John W.
Recher to Miss Ella M., eldest daughter of
Mr. Thomas J. Warfield, both of Hagers-
town.

Obituaries.

Obituaries to be inserted must be no longer
than three hundred words.

DIED.—In Annapolis, Md., on Wednesday,
July 20th, in the 83rd year of her age, Martha
Bond, widow of the late George Shafer, elder
of the Reformed church, Funkstown, Md.,
and mother-in-law of the Rev. John Beck,
D.D., deceased.

The life of Mrs. Shafer was long and use-
ful. She died, as she lived, in the bosom of
the Christian church—a beautiful example of
patience and prayerful submission to the will
of God. "A lover of hospitality," her house in
Funkstown, years ago, was the home of the
weary servants of the Master. To entertain
them, and minister to their comfort, was a
pleasure to her. Many of the older minis-
ters of the Reformed church, who, in their
early pastoral work, enjoyed the hospitalities
of her home, will regret to learn that she has
passed away from earth, and will mingle
their tears with the tears of the loved ones
she has left behind her. Peace be to her
ashes.
G. W. A.

DIED.—At Harrisonburg, Va., March 22d,
1887, after an illness of several weeks, Mrs.
Hannah Price, formerly of Washington
county, Md.

The subject of this notice was for a long
time a member of the Reformed church at
Cavetown, Md., and after her removal to Vir-
ginia, she remained steadfast to the Reform-

ed faith, although there was no congregation
of that faith in the town. She was a con-
stant reader of the "Guardian" and MES-
SENGER, and ever evidenced a lively interest
in the welfare of her church.

Life's fitful fever is o'er and she sleeps
well.
P.

DIED.—In Delmont, Pa., July 12th, 1887,
Hon. John Hugus, in the 77th year of his
age.

Mr. Hugus was born near Pleasant Unity,
Westmoreland county, Pa. Soon after, how-
ever, his home was made at Delmont, and
he continued here until his death.

He was a man of strong character and by
a manly struggle overcame many of the diffi-
culties that hemmed in his youth. Strong in
intellect, and above suspicion in integrity, he
became a leader in his community, and by
the choice of his county, he filled with faith-
fulness and honor first the office of Sheriff,
and afterwards a seat in the Legislature of
this State.

In the immediate neighborhood of his
home, however, his true worth was felt most.
He was altogether unselfish, and was ever
ready to help those who were in need. In
true charity which vaunteth not itself, he fed
the hungry and clothed the naked. He
seemed to feel a glow of sympathy with
every cry of distress, and every example of
poverty or trouble. He was an earnest sup-
porter of his church, and at a time when the
church here needed most a helper, he took
upon himself a large part of its burden, and
was largely instrumental in erecting the
house in which he so long worshipped. No
one could have rejoiced more in the pros-
perity of the church than he. He died
firmly rooted in the faith, expressing entire
confidence that he shared in the atonement
of his Master. He passed away peacefully
as though loath to leave the loved ones
here, yet desiring to rejoin the loved ones
gone before.

He has left behind brothers and children
who, while they mourn a loving brother, a
kind and affectionate father, mourn not as
those who have no hope. And while his old
home here, that he made the happy scene
of so many kind and noble deeds, cheering
it in time of trouble, rejoicing with all its
joy, has been made desolate, the thought is
comforting that, at the close of a long and
useful life, he has been transferred to that
better home where hearts and lives again
united, shall know no parting, no sorrow,
no death. Thus again we are made to feel the
consolation of the Gospel of Christ, where no
other comfort can avail, no other assurance
speak peace and healing to the troubled soul
and the broken heart.

He has left behind the poor and the needy
to mourn his death, and to remember in
gratitude to his memory, his kind ministry
in their behalf. He is missed for the kind
deeds and tender sympathy which his death
has ended. A monument grander than
marble, more enduring than pyramids; eter-
nal in the heavens.

DIED.—August 7, 1887, near Downsville,
Washington county, Md., J. Howell, son of
J. Clarence and Sarah W. Stonebraker, aged
3 months and 28 days.

DIED.—At Reynoldsville, Pa., July 23,
1887, Charles Marks Burkhalter, youngest
son of David Burkhalter, of Saegertown,
Pa.

It is our painful duty to chronicle the death
of the third young person in the Saegertown
congregation within the brief space of about
four weeks.

The subject of the above notice who was
so suddenly called away, was a young man
of great promise. He had prepared himself,
by a thorough collegiate course, for a sphere of
usefulness. The profession of his choice was
that of the law, though he was not permitted,
by reason of ill health, to enter it. He was
willing, however, to be useful in another
direction, and was so until within a few days
of his death. He was employed by the R.
R. and Coal Company, having its office at
Reynoldsville, Pa. In his death the com-
pany loses a tried and trusted employee.

The greatest satisfaction, however, the
family and friends have in this the hour of
their bereavement, is the fact that he was a
faithful and devoted member of the Church
of Jesus Christ, and that he was prompted in
his actions by deep religious convictions.
Though he was not permitted to enjoy the
means of grace in the church in which he
was reared, yet he took an interest in the
service of God's house, worshipping with a
sister denomination. His friends, then, do
not mourn as those who have no hope.

His body was brought home, and he was
buried from his father's house the following
Wednesday after his death.

DIED.—In Tipton, Iowa, August 4, 1887,
Elder Josiah Sweenhart, aged 74 years, 1
month and 6 days.

Elder Sweenhart was born near Boyer-
town, Pa., was baptized and confirmed in the
Reformed church at that place. In him the
words of exhortation in the office of baptism
met fulfillment—"Ever honor this profession
by a holy walk and conversation, to the
glory of God and the salvation of his soul."

In early manhood he left his birthplace and
located at New Berlin, Pa. Thence, in 1862,
with his household he moved to Tipton,
Iowa. For a quarter of a century he became
identified with town and community, esteem-
ed by his fellow citizens for his sterling in-
tegrity and devoted piety. In the Reformed
congregation at Tipton he was a leader and
ever manifested a deep and active interest.
Pastor and people feel a pillar in the congre-
gation has fallen. He also took a lively in-
terest in the mission work and general in-
terests of the church. On denominational
enterprises he kept himself informed, hav-
ing subscribed to and read the MESSENGER
since 1842. The later months of his life
brought suffering from bronchial troubles and
extreme feebleness, but all was borne with-
out a murmur. He awaited in patience his
discharge from militant service. Among
the last utterances from his lips was—"Lord
Jesus, into Thy hands I commend my spirit."
He came to his grave in a good old age,
like as a shock of corn taken up in its season.
Adieu, till we meet on the other side.
G. D. G.

DIED.—August 7th, 1887, Mrs. Josephine
Keller, aged 66 years, 4 months and 20
days.

Mrs. Keller was born in Berks county,
March 17, 1821. In 1823 she moved to
Crawford county, and spent the balance of
her life in Sadsbury and Vernon Townships.
She leaves a faithful husband, and a num-
ber of grown up sons and daughters to mourn
her loss. During the last half year of her
life she was a great sufferer, so that death
seemed to be a relief to her.

Religious Intelligence.

Home.

The Foreign Missions of the Southern Methodist Church are \$100,000 in debt, and a week of self-denial is proposed to relieve the Board.

The Presbyterian churches in New Jersey have made arrangements to hold special missionary meetings in all parts of the State, ending Nov. 19.

The Rev. Dr. R. S. Storrs has positively declined the Presidency of the American Board of Missions, made vacant by the death of Dr. Mark Hopkins.

Congregationalism is growing in Pennsylvania. It has now ninety-five churches in this State, and has made a net gain of eighty per cent. in church membership since 1880.

The Methodists are working steadily forward toward the million a year for missions. Their Missionary Society reports receipts from November 1st, when its fiscal year began, to May 31st, seven months, of \$543,159.02, against \$493,802.65 during the corresponding part of its last year, an increase of \$49,356.37, notwithstanding a falling off in legacies of \$35,216.31.

The Methodists of Denver, Col., have devoted their means largely to the building and endowing of the University of Denver, and have fallen behind the other denominations in church edifices. They have now put the University on a solid basis, having an endowment of \$700,000, and have entered upon the erection of two structures which are to be among the best in the country.

Subscriptions for the endowment of the new Methodist Hospital in Brooklyn now amount to \$41,000, and but \$9,000 more is needed to complete the conditional sum of \$50,000 upon which a donation of \$10,000 rests. The chief contributors are Mr. William S. Johnston, Robinson Brothers, Dr. Cheesbrough, and Mr. William Hoyt, each \$5,000; from a donor, not a Methodist, \$10,000; through the *Christian Advocate* and other sources, \$11,000. The sum of \$60,000 will maintain twelve beds perpetually.

The Lutheran Ministerium of Pennsylvania, according to the Minutes of this year, numbers 251 ministers, 417 congregations, constituting 187 parishes, besides 4 not in connection with Synod. Confirmed members 95,346, of which 76,813 communed. The accessions are as follows: By confirmation, 6,436; from Lutheran congregations, 1,688; from other churches, 398; by adult baptism, 331. The number of infant baptisms reported is 8,693. Losses: By death, 1815; by removal, 1,114; by exclusion, 127. Lutheran Sunday-schools, 221, scholars, 45,247; teachers, 9,497; other Sunday-schools, 270; teachers, 1,620; scholars, 25,583; parochial schools, 14; teachers, 29; scholars, 1,350.

A call has been issued, as the result of a meeting of about forty German Catholic priests in Chicago, some time ago, for a convention of German Catholics to meet in Chicago, Sept. 6. It is intended to be a national convention. These national Catholic conventions (Katholikentage) are not uncommon in Germany, but this will be the first one in the United States. The object of the convention is, it is said, a consideration of the differences existing between the German and Irish Catholics. It has often been the complaint of German Catholics in this country that they are neglected, or even intentionally slighted by the highest dignitaries of the Church. Complaint has been made at Rome, and the Propaganda has recently decided that the German Catholics in the United States must be treated as equal to the Irish. This will demonstrate the strength of the German Catholics, who will take steps to secure recognition. It is said that there are about 2,000,000 German Catholics in the United States.

Rev. William H. Roberts, the Stated Clerk of the General Assembly of the Presbyterian Church (North), under date of August 1st, gives a comparative summary of the statistics of that body for the past five years. The figures for the year 1887 show, among other things, that there are 28 Synods, 201 Presbyteries, 5654 Ministers, 6437 churches, 696,827 communicants, and 771,899 Sabbath-school members. The statistics for the year 1883 were: 23 Synods, 182 Presbyteries, 5118 ministers, 5858 churches, 600,695 communicants and 663,765 Sabbath-school members. The contributions for the year 1887 aggregate \$1,092,728 as against \$9,661,493 in 1883. The comparative summary prepared by Rev. Joseph R. Wilson, Stated Clerk of the Presbyterian Church (South), shows for the year 1887 13 Synods, 69 Presbyteries, 1116 ministers, 2236 churches, 150,398 communicants and 98,806 Sabbath-school scholars. For the year 1883 the figures were: 13 Synods, 67 Presbyteries, 1070 ministers, 2040 churches, 127,017 communicants and 78,725 Sabbath-school members. The contributions for 1887 were \$1,415,318, and for the year 1883, \$1,130,133.

Foreign.

The number of students enrolled at the University of Leipzig for the summer semester is 3,054, of whom 1,446 are Saxons. Last winter the whole number of students in attendance was 3,251.

For a population of 350,000, Melbourne, Australia, has church accommodation of 107,620. The total attendance on public worship, Sunday morning and evening, is 113,107. The Church of England leads, the Presbyterians follow, the Wesleyans are third, and the Roman Catholics are fourth.

Russia will celebrate the 900th anniversary of the introduction of Christianity by the baptism of the Grand-duke Vladimir on July 15th, 1888. At the same time a body very friendly to the Greek Church, the Anglican Church, we see all her bishops in convocation at the palace of the Archbishop of Canterbury. This bishops' meeting takes place every tenth year.

The English Church Congress is to be held this year at Wolverhampton, and will meet in October. According to a preliminary programme issued by the local committee the following subjects are to come under discussion: "The Priesthood of the Laity," "Child Life in Our Great Cities," "Socialism," "The Church and History," "The Reformation Settlement," and "Elasticity of Worship." A series of workingmen's meetings are to be held in connection with the Congress.

A drawing-room conference on the subject of African Reform was held in Edinburgh,

Scotland, under the auspices of the Church of England Funeral Reform Association, Prof. Sir Douglas MacLagan, presiding. It was influentially attended, and near the conclusion of proceedings, the Rev. Mr. McMurtrie moved that it is desirable to promote a fuller appreciation of the idea of Christian burial, which was seconded by the Rev. Rowland Ellis of St. Paul's. The Rev. F. W. Lawrence then addressed the meeting at some length in support of the forms suggested by the Society, which were defined as follows: 1. The exercise of economy and simplicity in everything appertaining to the funeral. 2. The use of plain hearse or wheeled biers. 3. The disuse of crapes, scarves, feathers, velvet trappings, and the like. 4. The avoiding of excessive floral decorations. 5. The discouraging on the occasion of the funeral, as far as possible, of all eating and drinking beyond that of every day life. 6. The meeting in the churchyard or cemetery instead of at the house of mourning. 7. The dispelling of the idea that all the club money must be spent on the funeral. 8. The early interment of the body in soil sufficient and suitable for its resolution to its ultimate elements. 9. The use of such materials for the coffin as will rapidly decay after burial—this method being in accordance with the laws of nature, and avoiding sanitary evils, while the practice of burying in almost imperishable coffins is fraught with danger to public health. 10. The substitution of burial plots, surrounding by coping, for family vaults. 11. The encouragement on sanitary grounds of the removal in crowded districts of the body to a mortuary, instead of retaining it in the rooms occupied by the living. 12. The impressing upon workhouse officials the claims of the poorest to proper and reverent burial. The following resolution was subsequently adopted on the motion of Mr. Rankine, seconded by Sir Alexander Christison: That the rich be invited to set the example of simplicity and economy in all details of funeral and mourning ceremonial.

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Meeting of the Board.

The Board of Missions of the Reformed Church in the United States will hold its yearly meeting in the Second Reformed church (corner of Two-and-a-Half and Broad streets), Harrisburg, Pa., on Tuesday, September 13th, 1887, at 2 P. M. The Executive Council will meet at 8 A. M.

The following are members of said Board: From the Eastern Synod—Revs. W. H. H. Snyder, J. A. Peters, D.D., I. K. Loos, D.D., J. H. Secher, George Wolf, D.D., and Elders W. H. Seibert and D. S. Keller.

From the Pittsburgh Synod—Revs. R. C. Bowling, J. H. Prugh, C. R. Dieffenbacher, and J. M. Schick.

From the Potomac Synod—Revs. J. O. Miller, D.D., T. J. Barkley, J. C. Bowman, E. R. Eschbach, D.D., E. N. Kremer, G. W. Welker, D.D., and J. A. Hoffheins.

By order of Executive Council,
J. O. MILLER, Pres.
York, Pa., August 5th, 1887.

Notice.

Theological Seminary, Lancaster.

The Fall Term of the Theological Seminary, Reformed Church, Lancaster, will begin on Thursday, September 1st, at 10 o'clock, A. M. The opening address to the students of the Institutions is to be delivered by Professor John B. Kieffer, Ph.D.

Applicants for admission are invited to be in attendance at the beginning of the Term.
EML. V. GERHART,
President of the Faculty.

Notice.

The Fall term of Ursinus College will open Monday, September 5th, 1887, at 9 A. M. Examinations for admission on the same day. The opening address will be delivered by Professor Hyde, on his return from Europe, some time during the first or second week. For catalogue or other information, address the President,
J. H. A. BOMBERGER, D.D., LL.D.,
Collegeville, Montgomery Co., Pa.
August 19, 1887.

General News.

Home.

A large tract of ground has been purchased at Kittanning, Armstrong county, upon which to erect plate-glass works.

One new case of yellow fever and one death were reported on Sunday at Key West. The total number of cases to date is 254; still sick, 40; discharged cured, 160; deaths, 53.

A flying train jumped the track at the "Y" near the depot at Washington City. The engineer, fireman, and fifteen passengers were injured.

The steamer "City of Montreal" of the Inman Line was burned in mid-ocean last week. They were on board 223 intermediate and 115 steerage passengers, besides a crew of 80 men. All were saved except 13, six of whom were passengers.

The Centennial Celebration of the Adoption of the Federal Constitution, which is to take place in this city next month, bids fair to be a splendid demonstration.

The Republican Convention of Pennsylvania met in Harrisburg on the 17th inst., and nominated Hon. Henry Williams for Judge of the Supreme Court, and William B. Hart for State Treasurer.

The Moravian Church at Litiz, Lancaster county, which is 100 years old, has the wealthiest congregation in that county. They have lands which were deeded to the church 130 years ago.

The exports of petroleum from this port last week amounted to 6,059,839 gallons. The shipments for the year up to the present date have been 101,060,798 gallons, while at the same time in 1886 the shipments had reached but 94,635,186 gallons.

The village of Degraff, Logan county, O., a place of 1200 inhabitants, was almost entirely destroyed by fire last week. The business portion of the village was nearly wiped out and several residences are reported destroyed. The loss is about \$30,000.

The Governor of Colorado on Saturday issued a proclamation raising the quarantine against all cattle from Illinois, except those shipped from Cook county.

A despatch from Denver, Colorado, says Sheriff Kendall started from Meeker on Wednesday with nine men to locate the Ute Indians, whom he found still in camp near the old Thornburg battle field. They got in his rear, and after a stubborn fight, in which four of Kendall's men were wounded and three horses killed, the party succeeded in escaping, with their wounded, to Meeker. Couriers were sent to General West, at Greenwood Springs, where the troops from Denver and other points were encamped. On Saturday morning the mounted men left Greenwood for the front.

Foreign.

Twelve hundred men employed in the foundries at Montataire, in the Department of Oise, have struck against a reduction of wages.

The London Standard expresses the belief that Lord Hartington and his followers will support the Government's action in proclaiming the League.

The United States Government has requested the release of Missionary Deane, who was arrested on the island of Ponape, contrary to Spain's agreement to respect Protestant Missions in the Caroline Islands.

In the letters of Henry M. Stanley, written at Gambuya, near the rapids of the Aruini, June 19, the explorer says the natives evacuated the place upon the arrival of the expedition, owing to fright produced by a vigorous blowing of the steamboats' whistles. They returned afterward, evincing a very amicable disposition, and promised to supply the expedition with provisions. They informed Mr. Stanley that there were other rapids higher up more difficult of navigation, and

that further progress by river would be impossible.

Sir Francis De Winton, President of the Emin Bey Relief Committee, commenting on the letters, says he calculates that by this time Stanley and Emin Bey have met.

Prince Ferdinand arrived at Philippopolis, the capital of Eastern Roumelia, on Saturday evening. He formally received the offering of bread and salt from the municipality and numerous addresses from the clergy. The city was gaily decorated in honor of the Prince's entry, and was brilliantly illuminated after dark. The people received Prince Ferdinand with much enthusiasm.

Acknowledgments.

Acknowledgment.

Contributions received by the undersigned for Home Missions, etc., since June 1, 1887, viz:

Received per Rev. W. K. Zieher, D.D., treas. of Gettysburg Cl., from Christ ch. chge, 18.20; Arendtsville do., 61.00; E. Berlin, 20.00; Abbottstown, 25.70;
Mrs. Adeline Gast, Lan., Pa., 5.00
Rev. J. H. Pannekoek, treas. Lan. Cl., from Bethany chge, 39.58; Millersville do., 40.50; Hummelstown do., 14.00; Manheim do., 31.93; First ch., Lan., 39.79; St. Paul's do., 90.25; First ch., James F. Reber, treas. of Schuylkill Classis, 100.00; Do., do., 100.00;
Rev. C. S. Gerhard, from James T. Reber, treas., 50.00; do., from St. Paul's Mem. church, Reading, 100.00;
Rev. A. C. Whitmer, superintendent, etc., from estate of Samuel Laubach, 5.00; Adam Laubach, 10.00; N. P. Laubach, 1.00; W. H. Radeline, 3.00; David Swartz, 5.00;
Benjamin Shawden, 3.00; Geo. Shawden, 2.00; John Dietz, 2.00; Jacob Dietz, 75c; Saml. Smith, 2.00; Rev. C. J. Becker, 1.00; Mrs. Mary Becker, 1.50; Dr. A. J. Becker, 2.00; Mrs. Harriet Reich, 1.50; Milton Kutz, 2.00; Margaret Bell, 2.50; Mrs. Kate Bell, 1.00; August Shepler, 50c; S. J. Laubach, 1.00; Stephen Anthony, 2.00; Mrs. Mary C. Gruber, 1.00; J. E. Stuber, 1.00; Lewis Young, 1.00; Mrs. Susanna Weaver, 1.00; Walter A. Landis, 50c; George Sheffy, 50c; Mrs. Alvesta Glader, 1.00; T. J. Seiple, 1.00;
Rev. A. C. Whitmer, supt., from Miss Eliza Steinmetz, 50c; Tilghman Glader, 1.00; Irvin Hackman, 1.00; Isaac Miller, 1.00; R. O. Breder, 25c; Wm. Borger, 1.00; Mrs. Mary Miller, 1.00; Mary Reyer, 1.00; John Smith, 2.00; Peter Bell, 1.00; Walter Rautman, 1.00; Joseph, Mary and Leah Hettie Levan, 1.00; Mrs. Josiah Silvius, 25c; Theo. H. Howell, 2.00; Mrs. Louisa Koch, 1.00; Francis Danner, 1.00; Geo. Bear, 1.00; A. H. Houser, 1.00; Mrs. Mary George, 1.00; Mrs. A. H. Snyder, 1.00; R. S. Hauser, 1.00; Mrs. Sarah Sterner, 75c; Jacob Solt, 2.00; Mrs. Maria Kelchner, 50c; Moses Kelchner, 1.00; Alb. rt Kelchner, 50c; Isaac Treble, 1.00; Andrew M. Treble, 50c; Jacob Kemmerling, 1.00; Mrs. Catherine Lerch, 1.00; Mrs. Hannah Snyder, 50c; George Brader, 50c; Peter Burke, 5.00; J. J. Miller, 2.50; John Tobias, 2.50; Daniel Nies, 2.50;
From members of Rev. M. A. Smith's cong., viz, Benj. F. Abel, 1.00; James Jacoby, 1.00; Daniel F. Weaver, 1.00;
From members of New Jerusalem cong. Schuylkill Haven, viz, C. F. Weaver, 1.00; Rev. W. D. nat, 1.00; John S. Fenstermacher, 5.00; Mrs. Mary Bast, 2.00; Mergen Alsapach, 1.00; Jacob Berger, 50c; J. H. Butz, 5.00; Isaac Berger, 5.00;
From members of Trinity ch., Pottsville, viz, Helen Jackson, 50c; Matilda Leib, 15c; B. Marberger, 1.00; W. H. Otto, 25c; R. W. Cromus, 1.00; Mrs. Mary Heiser, 1.00; D. R. Koenig, 15c; Theo. Lord, 1.00; Ruth, Joseph, Mary and Leah Bartholomew, 1.00; Mrs. Caroline Wetzel, 5.00; Mrs. Sarah Aregood, 2.00; Mrs. Susan Schertel, 1.00; Mrs. Catherine Lerner, 25c; D. P. Koenig, 1.00; J. W. White, 1.00; M. S. Stein, 1.00; Dr. H. J. Herber, 1.00; Augustus Fox, 1.00; Miss Annie Sorg, 50c;
Geo. K. Hoffman, Pottsville, Pa., 1.50
George Z. Kunkel, Salem, ch. Hbg., 46.10
Rev. E. A. Ruple, D.D., treas. Juniata Cl., from Bedford Ref. ch., 30.90; Yellow Creek do., 46.75; Greenfield do., 24.45; Clear Ridge, 4.50; S. Clearville, 2.00; Sulphur Spring, 10.00; Huntingdon, 11.00; Woodcock Valley, 12.00; Everett, 9.15; Friends' Cove, 27.00;
S. S. of St. John's ch. of Martinsburg, Pa., 20.00; S. S. Altoona cong., 10.51; Altoona Ref. ch., 35.00; Byrline from A. S. Morrow, executor of estate of Nicholas Gruber, dec'd, 44.73;
Rev. George E. Addams, treas. Carlisle Cl., from Newbury chge, 10.00;
Rev. George B. Kesser, treas. Leb. Cl., from Tulpehocken chge, 85.00;
From W. W. Anspach, Milton, Pa., 5.00;
Per W. A. Hays, treas. W. Susq. Cl., from Bellefonte chge, 25.00; Beaver Springs do., 27.14; Liverpool do., 13.00; New Berlin do., 40.46;
Bellefonte do., 42.00;
From Miss Lena Hagar, of Pittsburg, per A. K. Souder, 5.00;
Per Mary M. Brownback, treas. of Woman's Miss. Society, of Philadelphia Classis, for missions in Kansas, 50.00;
Per Rev. S. S. Miller, treas. of Md. Cl. from Ev. Ref. ch. of Frederic ch, 25.00; 3d Ref. ch., Baltimore, 155.00; Glade chge, 30.60; Jefferson, 13.78; Clearing, 8.00; Union Bridge, 7.00; Zion ch., Hagerstown, 4.73;
Miss Jennie Heffley, treas. of Conneaut Ref. Miss. Soc. of Berlin, Pa., 10.00;
Geo. Hill, treas. of E. Susq. Cl., from Rev. T. J. Hacker's cong. for use of Mr. Aaron Noll, missionary at Hazleton, Pa., 12.50;
Rev. J. A. Hoffheins, treas. Va. Cl., 100.00;
Rev. George W. Snyder, communion coll. of 2d Ref. ch., Hbg., 8.47
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Church Extension.

Received per Rev. F. A. Ruple, D.D., treas. Juniata Cl., from Hickory Bottom chge, \$10.00
From Huntingdon chge, 7.00; Friends' Cove do., 21.00
Clear Ridge chge, 3.00
Rev. W. K. Zieher, D.D., treasurer Gettysburg Cl., from Arendtsville chge, 16.00; E. Berlin do., 8.00; Abbottstown do., 10.00;
Per Dr. J. O. Miller, McClelland Legacy, 1449.00
W. H. SEIBERT, Treasurer.

Philadelphia Markets.

Wholesale Prices.

Monday, August 20, 1887.

BREADSTUFFS.—Flour. Supers, \$2.50@2.75; winter, extra, \$3.25; Pennsylvania, family, \$3.50@3.75; Pennsylvania, roller process, \$4.00@4.25; Western winter clears, \$4.00@4.25; do. straight, \$4.50@4.75; do. patent, \$4.50@4.75; Rye Flour, \$2.00@2.25 per bar.

WHEAT.—Sales 1300 bushels steamer No. 1 Pennsylvania red soft, in elevator, at 85½c; No. 2 Delaware red, 83½c; No. 2 red do. 79½c; August, 79½c; September, 80½c; October, 82c.
CORN.—Sales of 1300 bushels No. 2, mixed in grain depot, 54½c; August, 54c; September 50½c; October, 50½c; November, 50½c.

OATS.—Sales of a cars No. 3 white at 34c; 1 car choice do. at 34½c; August, 34c; September, 34c; October, 35c; November, 35c.

PROVISIONS.—We quote Mess Pork at \$16; family Pork at \$16.50@17.50; as to weight; shoulders in salt, 6½c; do. smoked, 7c; breakfast bacon, 10@11c; Loose butchers' Lard, 6½@6¾c; prime steam do. 7½@7¾c; city refined do. 7½@8c; Beef Hams, \$20@21; smoked beef, 14@15c; sweet pickled hams, 11½@12½c; as to averages; city family beef, 8½@10c per bar. City Tallow in hogheads, 3½c.

POULTRY.—We quote live fowls 12c; live springers, 14@15c; as to size; Dressed chickens, 14@15c; dressed spring chickens, 15@16c.

BUTTER.—We quote creamery fancy, 25c; do. fair to choice, 23@24c; creamery prints, 26c; do. fair to prime, 23@25c.

EGGS.—Sales of Pennsylvania and near fresh, 18½c; for Western fancy 16@16½c.

CHEESE.—We quote New York full-cream fancy, 12c; do. do. prime to choice 11@11½c; Ohio flats, fancy, 10@10½c; Pennsylvania, part skims, 9@9½c, and full skims, 1@1½c, as to quality.

REFINED SUGARS.—Powdered, 6 1-16@6½c; granulated, 5 1-16@6c; Crown A. 6c; crystal A, 5½c; confectioners' A, 5 1-16c.

HAY AND STRAW.—We quote Timothy, choice, at \$14.50@15; do. fair to good, \$12.50@13.50; Rye Straw, \$12.50 for straight without weed. At \$15.00@15.75 for fair to fancy.

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PETROLEUM.—6½c for 70 Abel test in barrels, and 8½c for 120 test in plain cans.

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Prof. Andrew P. Worcester, A. B., of the English and Classical School at West Newton, Mass., writes: "I believe the PILL-INHALER is really a very great thing to be as a cure for Catarrh. I have used it with entire success in my own case."
Wm. C. Carter, M. D., Richmond, Va., a physician in regular practice, says: "Believe me, PILL-INHALER is the best thing for the relief and cure of Lung Troubles that I have ever seen or heard of."

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An old lady of eighty, Mrs. Mary C. Ames, of Rockport, Me., after forty years of suffering from a humor in the blood, manifesting itself in Erysipelas and other distressing eruptions on the skin, at last began the use of Ayer's Sarsaparilla, and, after taking ten bottles, she is now, she says, "as smooth and fair as ever."

Frank Jones, 952 Eighth ave., New York, writes: "I suffered from impurity of the blood, which showed itself in troublesome eruptions and mattery pimples on my face, neck, etc. Ayer's Sarsaparilla effected a complete cure. I had previously tried many reputed blood-purifiers without benefit."

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An All-Wool Hosiery Albatross in Black and Colors, at 37½c. You would expect to pay 75c.

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An All-Wool Hosiery (double width) for 15c.
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